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CHRONICLE

Philippines Pay Expenses.—President Taft has dispelled the impression that existed in the minds of many that the occupation of the Philippine Islands has been a heavy burden on the American taxpayers. In response to a resolution calling for a statement of the total cost of the Philippines, the President sent a special message to the House declaring that the islands have actually paid for themselves, the sole exception being the increased cost to the army and navy on their account. All expenses attached to the collection of revenues, to the administration of the Postoffice Department and of the courts, to the survey of the islands, to the conservation of their resources, and to the improvement of their rivers and harbors and to all similar public works, which elsewhere, as in Porto Rico, Alaska and the Hawaiian Islands, are a charge against the national Treasury, are and have been paid from the revenues of the Philippine Islands.

New Department of Labor.—By a unanimous vote the House of Representatives passed the Sulzer bill creating a Department of Labor and changing the present Department of Commerce and Labor to a Department of Commerce. The bill provides for a Secretary of Labor, who shall be a member of the President's Cabinet, and three assistant secretaries, and places in the new department the entire immigration service and the Bureau of Labor, which becomes the Bureau of Vital Statistics. Assurances have been given that the measure will be passed this session by the Senate and without any substantial change.

Senate Opens Archbald Trial.—Judge Robert W. Archbald, of the United States Commerce Court, ap-

peared before the bar of the Senate on July 19, to answer the impeachment charges made against him by the House of Representatives. The proceedings lasted less than half an hour, and in that time an order was entered allowing Judge Archbald and his attorney until Monday, July 29, to make formal answer to the charges preferred against him. The proceedings were concluded by entering an order fixing August 3 as the limitation of time when all of the pleadings must be before the Senate.

Second Steel Investigation.—The Interstate Commerce Commission has ordered an investigation involving the United States Steel Corporation. The inquiry will be into the rates, practices, rules and regulations governing the transportation of cement, iron ore, steel and their products. The sweeping character of the proceedings is indicated by the fact that 300 railroads are named as defendants. The Steel corporation is not named in the order of the Commission, but the affairs of the company will be closely scrutinized. No date has been fixed to begin the investigation. The action of the Commission is looked upon as one of the most important undertaken by the Commission in recent years.

Rubber Outrages in Peru.—The atrocities committed in the Putumayo rubber district of Peru are characterized as surpassing in horror anything charged to the rubber collectors of the Congo. Stuart J. Fuller, special agent of the United States Government, recently announced his arrival at Iquitos, the head of deep water navigation on the Amazon. Mr. Fuller is charged with seeing to it that the promise of Peru to punish the guilty ones is redeemed and that the conditions complained of are ended.

Fifth Olympiad Victory.—Interest in the Olympic Games at Stockholm has centred around the track and field events, in which alone the United States has fully participated. These end with a score of 85 points for the American contestants to 93 for all other nations represented. The successes scored by the American team are recounted in the following cablegram from United States Commissioner James E. Sullivan to President Taft: "The representatives of the United States have again scored a glorious victory in the fifth Olympiad in the track and field sections. American athletes, 16 firsts, 12 seconds and 13 thirds, a total of 85 points. Finland second, 29 points; Sweden third, 27 points; and England fourth, 15 points. Our men behind the gun, rifle and revolver, also led the world, and our cyclists and swimmers scored heavily in their respective events, riding competition not included. In this great world's exhibition, where each nation enters the best type of men representing the strength, speed and agility, accuracy, endurance and courage, America again leads the world." The President replied: "Greatly pleased at fine showing made by American athletes in fifth Olympiad. Heartiest congratulations to commissioners and athletes."

Canada.—The Saskatchewan elections ended in the rout of the Conservatives, who have only seven seats in the new parliament of fifty-four members. The Liberals won on their policy of freer trade with the United States, which, they maintain, is still a live issue. Whether it really remains so must depend on Sir Wilfrid Laurier and his associates in the national Liberal party.—Curiosity is greatly excited over the negotiations concerning a naval policy now going on between Mr. Borden and the British Admiralty, and all sorts of rumors are set afloat. What is certain is that Mr. Borden has claimed for Canada a real voice in the council of the empire in return for any real contribution to imperial defense, and that there is a general feeling in England in favor of the claim. For the rest, we must wait for a statement from himself. Meanwhile, the great aristocracy is paying him extraordinary attention.—The priests of Sainte-Marie de Monnoir, who have been maintaining a college at St. John's, Quebec, for a long time against the will of the Archbishop of Montreal, into whose diocese they have entered, and that of their own diocesan, the Bishop of Saint-Hyacinthe, and against the decision of the Apostolic Delegate, have been ordered definitely to close it, and Catholics have been forbidden to send their children to it. A difficulty in the matter was created by the civil court, which had granted to a Mr. Edwards, with whom the priests had had some dealings in Peace River lumber lands, an order requiring them to stay at St. John until a dispute over the land was settled. Mr. Justice Monet at St. John is leading a movement of opposition to the bishops on this ground, and it is reported that influential members of the bench and bar in Montreal have taken up the cause of the priests and the civil law. One may surmise very

justly that, as Mr. Edwards got his order some two years ago, the priests could have settled matters with him by this, had they really wished to obey the authorities of the Church. All the lawyers are doing is to encourage their contumacy and help them to excommunication. Perhaps this is a part of a plan of campaign to stir up strife between the civil order and the spiritual.

Great Britain.—The Insurance Act came into force on July 15. There was much talk of opposition to its administrative details, which, annoying to those who are willing to pay as employers or employed, are galling to those who demand to be provided for without any cost to themselves. Some 12,000 Liverpool dockers struck for a day, but this and other demonstrations failed before the Government's declaration that it would prosecute to the utmost those who refuse to perform the duties imposed on them by the Act. The female servants and their mistresses may, nevertheless, give much trouble. Some smaller manufacturers are creating discord by their plans for throwing their contributions under the Act upon their employees.—The Female Suffragists are becoming more violent. Arson and explosive machines are their weapons now. One of the latter was sent to the Home Secretary's office, and leaders in the movement assume the responsibility.—The ships about to take part in the naval manoeuvres were visited by members of the House of Commons, and the newspapers became enthusiastic over the thirty miles of battleships. Lord Charles Beresford writes indignantly on the subject, pointing out that the length of the display depends chiefly on the distance between the ships; that it means nothing, and that efficiency is what is wanted. This efficiency is lacking, the Mediterranean is abandoned, and Germany is triumphing over the fact.—In the midst of trouble at home and abroad society is enjoying itself. The King went to Henley where he appeared in the royal barge, unused for many years, and a tournament has been held by the nobility at a cost of some \$200,000.—The Hanley election has resulted in the return of the Liberal candidate by a majority of 654 over the Conservative. The Labor candidate received only 1,694 votes, which shows that many labor votes went to the Liberal candidate to save the seat. The sum of Liberal and Labor votes was 8,341, differing from that of the general election by 2 only: the Conservative vote was increased by 1,235.

Ireland.—Though the Twelfth of July celebrations passed off quietly, discrimination against Catholic and non-Unionist workmen in Belfast still continues, apparently with the connivance of the local authorities and some of the employers. The policing of Harland & Wolff's and the other shipyards is in the hands of the Belfast Harbor Commissioners, not one of whom is a Catholic. The men who were compelled to surrender their work have passed resolutions at a mass meeting, declaring that the object of their enemies is "the expul-

sion and boycott of workers holding religious and political opinions opposed to the Unionist clubs," and appealing for support to the general public, the employers and the Trades Union Executives, and demanding from the Government adequate protection. A public meeting of the Catholic clergy and laity, presided over by Rt. Rev. Bishop Tohill, resolved itself into a Vigilance Committee, and having considered a large body of evidence regarding the reign of terror in the shipyards, telegraphed to the Lord Lieutenant and Chief Secretary for Ireland its "solemn protest against the inaction of the Belfast authorities who have given no protection to Catholic workmen or property," and insisting that "the Executive send immediately to Belfast an ample force of police and military to protect the lives and persons of Catholics from the violent intimidation, brutal attacks and mob law that are being allowed to go unchastised by the authorities." The Irish Unionist leaders, following the general condemnation, have sent belated advice to their followers to discontinue their present operations, intimating however that when Home Rule is passed, even more strenuous action will be recommended.—The embargo on Irish cattle has been partially raised, but strict supervision is still exercised, and the injury inflicted on the cattle trade will not soon be remedied. The foot-and-mouth disease exists in only one neighborhood in Ireland.—A magnificent reception was given to Mr. Asquith on his visit to Dublin July 20 and 21. An attempt of some suffragettes, said to be from England, to mar the proceedings proved ineffectual. Their resort to incendiary and murderous methods has evoked general indignation. Six of them who had broken windows in Dublin last month, had just been sentenced to six months in jail and payment of damages.

Italy.—On June 30 the King signed the Electoral Reform Bill. It grants universal suffrage. It is said the Catholics approve of it in theory. How to reduce it to practice is still to be determined.—The Government continues to furnish the papers with roseate views of the war. Turkey is represented as on the verge of bankruptcy, while Italy has a surplus of 60,000,000 lire. There is, besides, a growing impression in government and diplomatic circles that peace is in sight, though the people are still enthusiastic about the war. The mention of Tewfik as the new Grand Vizier is regarded as a hopeful sign for peace.—During the night of July 19, eight Italian torpedo boats entered the Dardanelles. The first reports had it that the Turkish forts sunk two of the vessels and damaged the other six. This is denied by the Italian authorities.

France.—Jules Henri Poincaré, brother of the Prime Minister, has just died, and the press proclaimed him as the greatest scientist of modern France, that his loss is a disaster to the world of science, that he should be buried in the Pantheon.

Belgium.—The Socialist Congress which met at Brussels on June 30 excluded the reporters from all Catholic papers. The Associated Press of the country unanimously condemned the action of the Congress.—It is to be feared that a general strike will be declared in favor of universal suffrage and the abolition of the plural vote. The Labor Federation has appointed committees to urge the strike, to amass money, to store provisions and to make arrangements for quartering the children of local native and foreign strikers.

Turkey.—The Cabinet has resigned and Tewfik Pasha, Ambassador at London, has been offered the post of Grand Vizier, but refused to accept it. At the same time comes the news that the Albanians have beaten the Turkish troops and are now besieging the town of Diakova, to which the defeated Turks had retreated. Numerous desertions to the Albanians are reported. Meantime Montenegro has sent a strong protest to Constantinople against the invasion of its territory by Turkish troops and the killing and mutilation of some of the people. Revolution in Turkey itself seems to be imminent.

Germany.—The Germans are about to begin the construction of a ship canal between the Rhine, at Wesel, and the North Sea, near Embden, a distance of 120 miles. The projected waterway will involve an expense of \$5,700,000.—The *Frankfurter Zeitung* reports that a number of motor liners are being constructed in German shipyards. Activity in this direction is not confined to one or other district, the leading yards of Hamburg, Kiel and Goestemunde are actually rushing the construction of motor ships for oversea traffic, those already launched being intended for the Hamburg-American and the Hansa lines. One of these liners is to be delivered next month for the Hamburg and South American Steamship Company's service.—Returning to Berlin from his trip to St. Petersburg and Moscow, Chancellor von Bethmann-Hollweg expressed his gratification over the results following the visit of the Emperor to the Czar. During his stay in Russia the Chancellor used the opportunity offered to discuss international politics with leading statesmen of the country, and his satisfaction evidently points to a working agreement between the two nations. He means to be present during the centenary celebration of the Krupp Company, which will take place at Essen early in August with much pomp and circumstance. Following the Krupp festivities the Chancellor will journey over to Gastein in the Austrian Crownland of Salzburg. Ostensibly he goes to enjoy the baths; since, however, it is announced that Count Berchtold, the Foreign Minister of Austria, is to meet him there, it is more than likely that the information he has gleaned from his tour through Russia will form the basis of an important conference.—In mid-July the German army authorities completed the purchase of the Siemens-Schuckert dirigible balloon, the greatest non-

rigid airship in the world. It has a speed of over forty-three miles an hour, and is to be used for military purposes.—Following their usual practice to meet for conference each year, the members of the episcopate of Germany will convene this year on August 7. This year's gathering will meet in Fulda, near the tomb of St. Boniface, Apostle of Germany.—The two great touring parties of German-Americans now traveling in Germany, the National Association of German-American Teachers and the Brooklyn "Sängerbund," are enjoying a most hospitable welcome.

Austria.—Kindlier influences seem to prevail once more among the representatives of the German and Czech parties, despite the bitterness that showed itself in the recent Social gathering in Prague, and renewed efforts are being made to come to an understanding that will make the needed parliamentary action possible. The only obstacle now in sight appears to be the insistent demand of the Czechs that the Bohemian language be the recognized official language among the Prague authorities.—Announcement is made of the retirement of Archduke Friedrich from his position in the army. Other Archdukes who hold responsible command in the army are slated, it is said, to follow his example. It is an open secret that Archduke Francis Ferdinand, the heir-apparent, means to shut out from high military command all whose practical experience is not such as properly to fit them for these positions.—It is expected that 2,000 pilgrims from the United States, headed by Bishop Maes, of Covington, Ky., Protector of the Priests' Eucharistic League, will be present at the Vienna Eucharistic Congress, which begins September 10. Indications are that nearly 200,000 persons will participate in the grand procession; 17,000 societies have already declared their intention of being represented in the ranks. Ten cardinals, and the entire Austro-Hungarian episcopate will be in attendance.

Hungary.—Much interest is shown in the projected criminal process now before the courts in which seventy-three members of the lower house of this kingdom's parliament have united to demand the punishment of Count Tisza, president of that body for, what they term, his unauthorized and revolutionary action in the recent expulsion of certain of its members. It will be remembered that Count Tisza, several weeks ago, ordered the police forcibly to expel from the house those representatives whose long continued obstructive tactics made the transaction of any business impossible. The present process follows the contention that his action was clearly beyond his powers as presiding officer. Action is also taken against the police officials called in by the president to execute his orders. No steps have as yet been taken to prosecute the deputy, Kovacs, who attempted to assassinate Tisza on that occasion. He is still in the hospital because of his self-inflicted wounds following

the attempt. Whether he will be tried for his crime will depend upon the report of the alienists who have him in close observation and who are speedily to express their judgment concerning his sanity.

Switzerland.—A protest of Swiss workingmen against the admission into Switzerland of foreign workmen of doubtful character led to a serious general strike in Zurich. Much inconvenience and danger was caused to the summer visitors and many of these left the town in haste. Street cars were stopped by strikers lying down across the rails. Stores in the principal streets were closed when the strikers began to smash windows. Taxicab drivers joined the strike as did many of the municipal employees. A special guard of police was required about the city's gas and electric works. A party of American tourists, seeking to leave the city in a private automobile, ran the gauntlet to the station amid volleys of stones. The local authorities were obliged to call for outside aid and four battalions of militia were dispatched to check the disturbance, and a battery of artillery which happened to be passing through Zurich, was ordered to remain in the city to overawe the rioters. The owners of large metal works in the district decided upon a lockout pending the settlement of the trouble.

Korea.—According to the New York *Herald* twenty American missionaries, Methodist and Presbyterian, stand accused of complicity in a plot to assassinate Count Tarauchi, the Japanese Governor General of Korea. Pupils of the mission schools are said to have given under torture evidence implicating their teachers, which was afterwards repudiated. The trial continues, but up to the present it is impossible to arrive at any definite opinion, except that possibly a conspiracy existed, but was entirely abortive. It is believed that some of those concerned construed certain sympathetic utterances by the missionaries into encouragement of the plans looking to the independence of Korea. From the questions of the Judge or from the attitude of the authorities it is thought that the Government has no idea of making charges against the American missionaries.

No appeal for protection has yet been received by the Department of State at Washington from these missionaries. Little apprehension is felt for their safety. Despatches have been received from the consular agents in Korea concerning the investigation of the supposed assassination plot in which more than one hundred Koreans were involved, but there is no suggestion that Americans have been under suspicion of having taken part in the conspiracy. The administration has faith in Japanese justice and does not believe that Americans are in jeopardy. However, in view of the alarming reports, an investigation has been requested, says the New York *Tribune*, and it is believed that the consular agents will submit early reports to Washington on the latest phase of the matter.

QUESTIONS OF THE DAY

Loyola's Greatest Son*

The iconoclast has been busy for some time in the statuary hall and picture gallery of history. Canvases, long admired, he has shown us to be worthless; statues, revered for years, he has ruthlessly unshrined. Whenever his hammer smote an idol which had foisted itself to some prominent niche or corner, all lovers of the truth sincerely rejoiced. In his intemperate zeal, however, he has at times irretrievably spoiled noble pictures and stately marbles. It is not then without some misgiving and fear that Catholics to-day take up the lives and biographies of the Saints. They dread to see them totter from their lofty pedestal under such rude assaults; but the saints can stand the strain. If here and there some smaller detail has to be eliminated from the canvas, if the picture has to be reframed and reset, the central figure at least stands out in all its beauty and charm. Such, surely, is the effect produced upon us by the skilful craftsmanship of Father A. Brou, S.J., in the portrait he has drawn of the great Saint Francis Xavier.

In reading Father Brou's two splendid volumes, packed full as a nut with references, facts and figures, we are reminded of the well-known lines of Macaulay's "Warren Hastings," in which Edmund Burke's encyclopædic knowledge of India is so graphically described: "All India was present to the eye of his mind, from the halls where suitors laid gold and perfumes at the feet of sovereigns, to the wild moor where the gypsy camp was pitched, from the bazar, humming like a beehive with the crowd of buyers and sellers, to the jungle, where the lonely courier shakes his bunch of iron rings to scare away the hyenas. He had just as lively an idea of the insurrection at Benares as of Lord George Gordon's riots and of the execution of Nuncomar as of the execution of Dr. Dodd."

It will not be an exaggeration to say that the Jesuit's knowledge of his subject is well nigh as thorough and as complete. It certainly has enabled him to write a masterly biography. Judged by the sternest standards of modern criticism, his work will take its place as a great book on a great theme. It is a splendid monument to the memory of the Apostle of India and Japan. We possessed already some excellent biographies of St. Francis Xavier, notably those of Tursellini, Lucena, Bartoli and Cros. This life must supplant them all.

The learned author candidly tells us that he studied his subject in the recesses of a library. But his library and his memory were well stocked, and the writer has shown admirable taste, judgment and poise in the selec-

tion and grouping of the vast stores at his command. His erudition is sound and large. His bibliography alone quotes the works of almost a hundred authors, in a list where the "Asia Portuguesa" of good old Faria y Sousa (Lisbon, 1674) faces Whiteway's "Rise of the Portuguese Power in India" (Westminster, 1899), and gossiping Mendez Pinto's highly colored "Peregrinações" (Lisbon, 1614) are followed by Murdoch and Yamagata's recent work: "The History of Japan," (1542-1651)—(Kobe, 1903.)

Father Brou's methods are those of the best modern scholars. He follows his hero, authentic documents in hand; he sifts and verifies his data and lets the facts speak for themselves. Under his searching criticism, the declamations of Bouhours and the oratorical hyperboles of the eloquent Vieira are quietly and courteously brushed aside. But when extraordinary, marvelous, or even miraculous events are vouched for on good authority, he is not afraid, as some faint-hearted Catholic scholars are, to admit them. His book, as art critics say, has atmosphere. The political, geographical, social, moral and ethnical surroundings in which the Saint labored, are brought into good relief. As a result, the figure of Xavier, to use the author's words, "stands out less hieratic, less epical, but more living, more real and natural." The truth alone suffices for Xavier. For that figure of the great Apostle, our writer proves it clearly, was of the noblest proportions and his character of the loftiest.

We see it every day that a generous dedication of self to some noble cause, great powers of mind and heart, consecrated without reserve to the triumph of justice, liberty and truth are infallible means to win the applause and the admiration of the world. In spite of its hollowness and its false standards, the world ultimately is forced to recognize the nobility and beauty in the lives of those champions of our race who in sorrow, in the heart weariness of neglect and the gloom of defeat have gone down to their graves, sword in hand, their banner still floating, their battle cry still surging clear over the din of conflict. Greatness ever fascinates, goodness ever wins.

We do not wonder, then, that so large a share of the world's praise and of the glamor even of romance has fallen to the lot of the Apostle of the Indies and Japan, that second Paul, that giant of the missions, Francis Xavier. May we not say that after the Apostle of the Gentiles and the glorious Twelve, Xavier was the very embodiment of the missionary spirit of the Church of Christ, a living proof of her catholicity and of her worldwide aims for the conversion of souls? Portugal, the Moluccas, India, Japan, China were not enough for this giant; he dreamt of the conquest of the world, of whole empires and continents brought to the feet of Christ.

Xavier was the product of his age. He lived at a time when in two hemispheres, heroic Spain was writing a marvelous epic with her sword. As a boy he had heard

* Saint François Xavier, par A. Brou, S.J. 2 vols. Paris: Beauchesne & Cie.

how Cortez had conquered Mexico, Balboa discovered the Pacific and Magellan circumnavigated the globe. Later, tidings of another empire won by Pizarro were borne across the western main, and fairy tales of wondrous El Dorados were poured into his ears. Unconsciously, then, perhaps the seed was sown in his heart. He too would conquer worlds. Dormant for a while the seed sprouted under the heavenly dews of God's grace and Loyola's warnings. He would conquer, but for God.

It has been objected, by non-Catholics often, by Catholics sometimes, that the work of Xavier was superficial, that he was a spiritual Don Quixote, an adventurer on a grand and noble scale, it is true, but restless and inconstant; that his work was not lasting, that nowhere did he labor with that patience and perseverance which alone can build up a strong and permanent structure.

Father Brou answers the objection with perfect candor: Xavier was a pioneer, a pathfinder. He was to blaze the way, just as our Lewis and Clarke blazed the way from the banks of the Mississippi to the Pacific. Others were to follow in the gleam of his campfires and make permanent settlements. Xavier's intention was not to conquer a single country only; he wanted to see for himself what plan of campaign he would have to form, what strategy and tactics employ for the conquest of the Far East. Xavier dies. His brother Jesuits seize the banner that dropped from his wearied hands, and from the outposts he planted sent their forces to complete the work he had so nobly begun. The Apostle had but ten years and six months for his herculean task in the East. He could not organize, he could only found.

If scarcely a century after the great missionary's death the churches he founded in the Moluccas were practically destroyed, Xavier surely is not to blame. Political changes, Mussulman propaganda, the intolerance of the Dutch who closed the island to Catholic priests, were no small factors in the ruin. In Japan also the fiery ordeal of a persecution, scarcely paralleled in the annals of the Church; the unchristian conduct and the slanders of Dutch and English opponents; the mistakes and imprudent zeal of a few religious, the unguarded and unwarranted utterances of Catholic sailors and merchants as to the ultimate purpose of the Christianizing of the country, readily explain the almost total annihilation of the once flourishing Church of Nippon.

But not all the work of Xavier has perished. The Paravas on the Fishery Coast and their neighbors of Travancor are still true to the Faith, taught them by the great Patriarch. Goa has fallen from her olden position of queen and mistress of the Indies; her squares and churches are almost deserted, her docks no longer shelter the fleets of two continents. But she is rich yet; she still holds a priceless treasure, the relics of the great Apostle. Once a year the church of "Bom Jesus" sees thousands crowding its aisles to venerate the sainted remains of the great Father and to sing the praise of the Apostle that once sanctified Goa with his presence.

If some part of the material work of Xavier has perished, as Father Brou candidly admits, his spirit at least goes marching on. Walking in the footsteps of Xavier, thousands of missionaries have followed him to the Malay Archipelago, to India, China and Japan. His own religious brethren have ever found in him an inspiration and an example. He was the model of men like Ricci, de Nobili, Verbiest, Schall and Alexander de Rhodes. Amid the Canadian snows, the magic of his name and of his example steeled the soul of de Brébœuf and Lallemand and Jogues to bear their awful sufferings, and as the birch canoe of Marquette sped down the Mississippi, the great Jesuit explorer of the West prayed to his brother Apostle of the East to prosper his journey for the triumph of the cross. Even to-day Xavier is, as Father Brou eloquently tells us, the pattern of those countless apostles who carry on, prolong and deepen the furrow once opened by his mighty hand. To all, his life speaks its lesson; into all hearts it thrills an inspiring call. It teaches absolute trust in Providence, a supreme contempt for worldly fears, while at the same time it inculcates the duty of using in our pursuit of good all those natural means which God puts into our hands. It teaches unselfishness, fearlessness before the frown of power; gentleness to the lowly, the outcast and the weak. "Everything for the Master and the work; for the toiler, nothing." Such is the supreme message of Xavier's life. The world needs it. Father Brou, in his truly monumental work, has driven the lesson home.

JOHN C. REVILLE, S.J.

Juridical Position of the Pope

In his actual position to-day the Holy Father is a prisoner of the Italian power, by constraint made subject to the restrictions and uncertainties of its law and of the more oppressive execution thereof, and all of that in such fashion as to seriously encroach upon the free and efficacious exercise of his spiritual sovereignty. His juridical position must be considered in the light of supernatural right conferred by the positive law of Christ, of natural right common to all mankind under the natural law, and of international right formulated by the customs, practice or express concession of civilized nations.

By supernatural right the Sovereign Pontiff is sovereign head of that society which Christ founded for the sanctification of men unto eternal life. That sovereignty is properly spiritual because its social purpose is the sanctification of the souls of men; but that does not mean that it is spiritual in the sense of being confined to a mere teaching power concerned with internal worship only; its competency is one of governing as well, and involves the control of such material means and measures as are requisite for its conduct of external worship, guidance of the religious activities of its subjects, judgment of the morality of all their activities.

while providing also for the teaching, defence and application of their common faith. In the exercise of this sovereignty his authority is paramount, as the end of the society of which he is sovereign is paramount, and the source of his authority as well: he can obviously be the spiritual subject of none on earth. He has the supernatural right to all means morally necessary for the purpose of that sovereignty and to acquire, so as without offending against morality or the natural right of any, whatever means are conducive to that end.

Can he then be the civil subject of any earthly power? No; for even if one does not see the absolute repugnance of such subjection with sovereignty, even of a spiritual character, it is practically a moral impossibility for a civil subject of one power to exercise efficacious spiritual government over a constituency distributed the world over under many distinct and autonomous civil communities. Can the Pontiff, then, be no Power's civil subject and have full exercise of his sovereignty over the Church in all its needs without some temporal sovereignty, not necessarily over the ancient dominion of the Papal States, but of some determinate character, at least over the *entirety* of his central educational and administrative entourage and its territorial habitation? Italy has made an issue of this, and with a substitute of a limited extraterritoriality dependent upon herself has for forty-two years made a poor fist of proving temporal sovereignty unnecessary.

Catholics the world over have been of quite another mind, and leading statesmen of non-Catholic countries, where there is a Catholic contingent of any considerable dimensions, have in theory shared the view of the necessity of some temporal dominion to ensure the freedom and efficiency of the Pontiff's spiritual sovereignty. At all events, as a means conducive to the proper discharge of the functions of a world-wide spiritual sovereignty, an independent temporal power of the Pope has the endorsement of ten centuries of experience, and in the exercise of the supernatural right to assume conducive means where not trenching upon justice or natural right, the Sovereign Pontiff in the eighth century became possessed of such temporal dominion.

This brings us to view the matter in the natural right of those concerned in this temporality. It began at a time when the nominal government of the Byzantine Emperors by complete incompetence and practical desertion of the people in question had lost its juridical existence, and the function was taken over by the Sovereign Pontiff with the free consent of the people, for whom the residuary right of determination might be argued. No claim of natural right or justice was violated in the original assumption of temporal sovereignty by the Papacy. Its exercise exhibited at times the encroachments and mistakes of human government, but it stood substantially in its unquestioned juridical right for centuries. Has it in turn since the middle of the last century by any natural right been voided? Not by the in-

vasion of the Piedmontese, for this was a usurpation pure and simple, however specious its pretended motives. Not by the choice of its people, for the plebiscite in the matter was a recognized farce, to say nothing of its ignoring, or rather, traversing, the indisputable rights of the existing sovereign in the unique case where the temporal dominion was held as a just and proportionate means of securing the efficiency of an unvoidable spiritual sovereignty. Not by prescription, for prescription, even if it could prevail in this unique case, requires as a just natural title for change of dynasty, besides mere lapse of time, the extinction of pre-existing governmental right. The original right of the Pontiff has not been extinguished by surrender, for up to the last the Pontiffs are protesting; nor by the moral impossibility of reassuming the exercise of the right of temporal dominion, for such impossibility would suppose a settled condition of the present *status quo* which neither the internal nor the external relations of United Italy adequately warrant.

The external relations of Italy in this matter bring us to the third point of view, that of international right. International usage for centuries acknowledged the Pope's double sovereignty, spiritual over the Catholic Church, and temporal over Rome and the Papal States. That acknowledgement of the spiritual sovereignty persists to-day, the Catholic Powers recognizing it as a supernatural right, non-Catholic Powers as an unquestioned fact for all their subjects who are adherents of the Catholic faith. As for the temporal sovereignty, the other Powers have seen Italy destroy it utterly in fact, yet they have declined—though seriously urged thereto by Italy—to render formal acknowledgement of right, and so give international sanction to the fact. Their establishing ambassadors to Italy, resident at Rome, has carried with it no such sanction, and with the exception of France, in the case of President Loubet, no Catholic nation has seen its head visiting Rome since the Piedmontese occupation. All the Powers having Catholic subjects rightly consider that it is vital to their interests to have the Pope secure in the free and independent exercise of his spiritual sovereignty. They have tolerated Italy's experiment of making him so while despoiling him of all his temporal sovereignty. They have never given up the right against the Italian Government to be satisfied as to his freedom and independence and to support the Holy See, even with material force in the means it will take to ensure these when it may see fit to enter into a final adjustment of the question of temporal dominion.

The juridical position of the Pope, then, is that of a spiritual sovereign by divine right (with the additional supernatural right to acquire by just measures the necessary and helpful means to the proper exercise of that sovereignty) who, while himself the civil subject of no earthly power, did in time past, without infringing upon the natural right of any man or State, acquire as one

such means a temporal sovereignty (in some measure necessary, in full measure helpful to his spiritual function), who has since lost *de facto* possession of that temporality without by any natural measure or obligation losing the right thereto, whose spiritual sovereignty and independence is still recognized as a matter of strict right by international law, and whose temporal sovereignty, long recognized, has never been disavowed by the same, while the nations still hold against his oppressors the right to see his free and independent spiritual sovereignty safeguarded in whatever way he may determine to be for the good of Christendom.

C. MACKSEY, S.J.

Oxford Scholarship in an Encyclopedia

Few things are more abused today than the term scholar. Preachers, lecturers, writers are proclaimed scholars by those whose notion of what scholarship means is very inadequate. We hear of scholarly historians, scholarly mathematicians, scholarly zoologists and astronomers. Of course they may be scholars—they may be fat and baldheaded, too, or redheaded and lean—but if they are scholars it is not because they are judicious historians, profound mathematicians, acute zoologists or exact astronomers. Once the matter was better understood. St. Thomas and St. Bonaventure said nice things about each other; but neither dreamed of calling the other a "scholarly" theologian. In their day doctors were irrefragable, subtle, angelic, seraphic, epithets of specific meaning and used as such by men who thought clearly and spoke exactly. One of the surest signs that many nowadays do neither is their abandonment of specific terms for generic, and their frequent desertion of the generic for the vague and erroneous. A historian, as we have said, may be a scholar; so may a cook. There is, however, a difference. Scholarship will hardly make a man a better cook: it may help him to be a better historian. But the ability to read old charters and manuscripts is not scholarship, any more than the ability to read Anglo-Saxon or doctors' prescriptions. One, therefore, is not a scholar because he is a good historian, and one may be an excellent scholar yet no historian at all. The historian's essential function is to collect evidence which he will weigh and discriminate impartially. If the doing of this well makes him a scholar one would be justified in speaking of a scholarly detective and a scholarly judge.

Our readers ought to be aware that the eleventh edition of a well known encyclopedia has been published within the last two years. It contains much admirable matter concerning natural history, mathematics both pure and applied, and all such subjects, in which the present age excels. The popular reviewers, feeling they were expected to praise it without stint yet unable to determine how far its various information is exact, fell back upon the usual device of modern vagueness and pronounced it scholarly. Though the average man has a

very loose idea of the meaning of that term, he is fixed in the opinion that Catholicity and scholarship are in inverse ratio, so that if one's Catholicity be universally orthodox, his scholarship is necessarily infinitesimal. Hence we understand perfectly the praise that has been lavished upon the editors of the encyclopedia for their disinterestedness in allowing Catholics to contribute to it some articles relating to their faith; for though these were relatively unimportant, still the risk run of losing the qualification of "scholarly" was by no means slight. One considering this calmly from a business point of view, sees that, in giving more important articles touching Catholic faith to modern scholars, the editors took the only course open to practical men of the world, and that the suggestion that they would as soon have asked a Moslem to write on Islamism, or a Mormon on the Latter Day Saints, as a Catholic to give the history of the Church, contains the quintessence of worldly wisdom.

Among these more trustworthy contributors is Mr. F. C. Conybeare, a "scholarly historian" if extrinsic evidence is worth anything. He is a historian because the editors employ him in matters historical. He is a scholar because, according to "Who's Who?" he is a member of the University of Oxford, a fellow of one of its colleges, an honorary doctor of a German university and on the roll of the learned societies. Besides he contributes to learned journals of England, America, France and Germany, and has written books on all sorts of things, from Philo and the Contemplative Life to the Dreyfus case. Intrinsic evidence more than confirms the extrinsic. In the encyclopedia he rarely lets slip an opportunity of belittling the Catholic religion. Thus, under "Absolution" is the scoffing remark that ceremonial ablutions have nothing to do with soap and water, and a sneering story of a woman who would not wash her face lest she should wash off the baptismal chrism. One learns from it that "the water in ritual washing runs off in order to carry away the miasma, or unseen devil of disease, and accordingly in baptism the early Christians used living, or running water." In the article "Anointing" Mr. Conybeare uses "greasing" as an absolute equivalent; speaks impartially of its use among Australians, Africans, Hindus, Jews and Christians; tells us that the kings of Israel "were anointed or greased, doubtless with the fat of victims"—the removal of all doubt regarding the material resulting, apparently, from the fact that the Bible speaks distinctly of *oil*—and connects the anointings of the Christian religion with totem cults and the use of a layer of oil to preserve wine in the jar. Clearly Mr. Conybeare is a "scholarly historian" perfect to the last point.

Lord Dundreary used to say: "That is one of the things no fellah can find out." In Mr. Conybeare's contributions to the encyclopedia we have come across things we feel impelled to include in the noble Lord's category. How does it happen, for instance, that in the article on Extreme Unction he gives the easy Latin of

the Council of Florence a translation absurd, not only theologically, but even grammatically? We quote the text and his version:

"Forma hujus sacramenti est hæc: Per istam sanctam unctionem et suam piissimam misericordiam indulgeat tibi Dominus quidquid per visum, etc. Et similiter in aliis membris. Minister hujus sacramenti est sacerdos."

"The form of the sacrament is this: Through this anointing of thee and through its most pious mercy be forgiven all thy sins of sight, &c. . . . and so in respect of the other organs. A priest can administer this sacrament."

This is bad enough. But we are sorry to have to say with Mr. Micawber, "in the words of the philosophic Dane: 'Worse remains behind.'" The Latin of the prayer for the blessing of the oil of the sick is harder than that of the Council of Florence and Mr. Conybeare makes a wilder shot at it. Again we quote text and version:

"Emitte, quæsumus Domine, Spiritum Sanctum tuum Paracletum de cælis in hanc pinguedinem olivæ, quam de viridi ligno producere dignatus es ad refectionem mentis et corporis; et tua sancta benedictione sit omni hoc unguento cælestis medicinæ peruncto tutamen mentis et corporis, ad evacuandos omnes dolores, omnes infirmitates omnemque aegritudinem mentis et corporis, unde unxisti Sacerdotes, Reges, Prophetas et Martyres, sit Christa tuum perfectum, Domine, nobis a te benedictum, permanens in visceribus nostris. In nomine Domini nostri Jesu Christi."

"Send forth, we pray Thee, O Lord, Thy Holy Spirit from Heaven into this fatness of oil which Thou hast deigned to produce from the green wood for the refreshment of mind and body; and through Thy holy benediction may it be for all that anoint, taste, touch, a protection of mind and body, of soul and spirit, to the easing away of all pain, all weakness, all sickness of mind and body; wherefore Thou hast anointed priests, kings and prophets and martyrs with Thy Christ perfected by Thee, O Lord, blessed and abiding in our bowels, in the name of our Lord Jesus Christ."

How came Mr. Conybeare to write such stuff and the editors to print it? With regard to the later version the excuse cannot be offered that it was made off-hand and printed hurriedly. We have taken it from Volume X, but it appears under almost the same form in the article, "Anointing," of Volume II. In this article Mr. Conybeare confounds the oil of the sick, the oil of catechumens and the chrism, an error he seems to have discovered before the article on Extreme Unction was printed. How is it that he did not discover his blunders of translation? We must presume that he knows Latin, for he is a Oxford M. A. Besides he is a scholar; and widely as the modern loose notion of the term differs from the older and exact, it includes as essential a knowledge of the classical tongues. An explanation occurs to us. Mr. Conybeare and the editors saw the absurdity of the version; but, saturated with the arrogance of modern scholarship, persuaded that nothing is too absurd to come from the futile Catholic religion, they attributed to this their own blunders, finding in them the confirmation of their prejudices instead of the evidence of their deficiencies.

"The gods are just, and of our pleasant vices
Make instruments to scourge us."

Our explanation may be wrong. If so, what is the real explanation?
H. Woods, s.j.

The District of Columbia

The first Continental Congress convened at Philadelphia on Monday, September 5, 1774. The fourteenth, and last, met at New York on November 5, 1787, and peacefully expired in the same city on October 21, 1788. The varying fortunes of the patriot cause had been typified in a vivid way by the series of moving pictures which the wandering Congress had produced as it transferred its seat from town to town in search of a place far enough from the British and not too near the Americans.

Philadelphia, Lancaster, and York in Pennsylvania, Baltimore and Annapolis in Maryland, and Princeton and Trenton in New Jersey had each in its turn been honored with the presence of the Congress of the Confederation. Finally, New York witnessed its obsequies and the birth of the new order under the Federal Constitution.

The hasty flight of the Congress from Philadelphia in 1783, due to the menacing attitude of some mutinous soldiers, whom the Pennsylvania authorities either could not or would not overawe or control, had impressed upon the legislators the need of a place where they might be able to protect themselves, should armed violence ever threaten them. "While the Government was under the guardianship of State laws, those laws might be inadequate to its protection, or there might exist a spirit hostile to the General Government, or, at any rate, indisposed to give it proper protection." This migratory Congress decided upon two capitals, one on the Delaware "near the falls," and the other, "at or near the lower falls of the Potomac or Georgetown, for the purpose of securing the mutual confidence and affections of the States"; but the Confederation came to an end before the sites had been definitely selected.

The first Congress under the Constitution met in New York, a quorum of each House being present on April 6, 1789. One of the early measures was to designate a seat of Government, and each branch passed its own bill in which the honor was conferred upon Germantown, Pa.; but, as neither bill passed the other House, the project died of inanition. The final settlement in favor of the territory on the Potomac was effected by an exchange of votes. Two Virginia members who had voted against the assumption of the debts of the States by the Federal Government agreed to favor the measure if the national capital were to be on the Potomac. Hamilton's pet scheme of assumption was carried and the seat of Government went south.

At the Presidential election of 1800, certain citizens of Maryland and Virginia voted for electors; but on the first Monday of December of the same year, the Federal Government was invested with "full and absolute right and exclusive jurisdiction as well of soil as of persons residing or to reside thereon," in the territory ceded by Maryland and Virginia, as a site for the permanent

capital. The residents of the district thereupon lost all right to vote at Presidential elections. That right is reserved to citizens of States.

Becoming tired of their unique position, the residents on the Virginia side of the river petitioned Congress in 1846 to be restored to the State. The question was put to a vote when by 763 to 222 the people expressed their preference for Virginia. Pursuant, therefore, to an act of Congress, President Polk proclaimed the retrocession of that portion of the District to the State which had originally ceded it. What still remains subject exclusively to the Federal Government embraces an area of a trifle over sixty square miles of land and of a little more than nine square miles of water.

Slavery was abolished in the District by act of Congress of April 16, 1862, when owners were compensated for their loss at an average price of \$300 per head. The buying and selling of slaves had been forbidden in 1850, as a part of Clay's famous "Omnibus Bill." It is related of a clever free negro, who had bought his wife from her owner, that he profited by the act of Congress to collect the allowed price for her and each of her children, as the law authorized; for she had become his property and the children of a slave mother followed her condition.

The citizens of the District of Columbia enjoyed a limited suffrage in local matters until June 20, 1874, when it ceased to exist. Since that date nobody domiciled in the District has voted for anybody or anything at any time. Though the citizens of the District are not voters, they are, if otherwise qualified, eligible to Federal offices, as happened in the case of Mr. John Hay, who had no vote, yet became Secretary of State in 1898. The executive power is vested in three commissioners appointed by the President with the approbation of the Senate. One of the three belongs to the regular army; the other two are civilians. It is the custom, though not of obligation, to name one Democrat and one Republican. As members of the regular army have no vote in the United States, they are supposed to be colorless in politics. The District has its own courts, the judges being appointed by the President, and it has its own militia and police.

Half the amount needed to administer public affairs is contributed by the Federal treasury. The other half is raised by taxes on real and personal property and by licenses for carrying on certain kinds of business. There are liberal exemptions for religious, charitable, and educational institutions. The District is directly subject to the legislative powers of Congress.

Although this peculiar method of governing over three hundred thousand people has no counterpart elsewhere in the United States, the general verdict is that the welfare of the residents is well looked after, that the business of the city is conducted in a businesslike way, and that, in fine, there are worse things than taxation without representation.

H. J. SWIFT, S.J.

A Word to the Federation of Women's Clubs

What the club women of the country are doing to-day, what they have done in the last four years, and what they intend to do in the future were the main outlines of the valedictory delivered by the retiring president of the General Federation of Women's Clubs recently in session in San Francisco for its eleventh biennial convention. Very naturally the speaker made a fine showing to prove the efficiency of the Federation and to extol its influences. "It was flattering," she said, "to women that nearly every national organization looking for power came to seek the Federation," but this very fact was conceded to bring added responsibility to their body.

One regrets that the delegates present failed to remember this "added responsibility" when the chairman of the Federation's department of education reported in favor of teaching personal and sex hygiene in normal and public schools. It is a serious matter to commit the representative women of the country, a claim set up for its membership by the Federation, to the new moral standards proclaimed by the "apostles of humanity" who head the sex hygiene and eugenics movement. What these latter teach is a materialism pure and simple, which aims at substituting lectures on sexology for the divine law against impurity of every kind.

One regrets, too, that the "representative women" who attended the San Francisco convention allowed the reasons accompanying this report to pass unchallenged. No matter what the ladies of the education committee may have concluded from "the mass of reports and correspondence" sent to them, it is not true that urgent need for personal and sex hygiene instructions in our schools is now generally conceded by educators, physicians and social workers. They should have remembered the thousands and thousands of practical Christians who refuse to find a satisfying substitute for God's commandment in the new-fangled code of man's devising, the chief precept of which reads: "Don't contract disease and don't get caught in your wrong doing." They should have known that what they please, to term "popular prejudice" against the introduction of these topics into elementary and secondary schools is not rapidly disappearing, and that it is a pure begging of the question to affirm that "such instruction is essential to eradicating the social evil and controlling disease." A knowledge of sex hygiene will never conquer human passion, nor will the study of "eugenics" ever improve a people among which the laws of God are forgotten or ignored.

M. J. O'CONNOR, S.J.

A Canadian traveler told an audience the other day that he found the Moslems of Damascus patronizingly agreeable to the Christians of that city. The reason was the Damascene daily press, which satiates them with Christian blood. Every morning a new victory in Tripoli is announced, and when he was in Damascus three hundred thousand Italians had already been slaughtered. The

Christians are asking with some trepidation what will happen when the Moslems learn the truth. Let us hope that the Press will be faithful to its mission of peace and tell them, when the war is over, that it has come to an end because there are no more Italians to kill.

IN MISSION FIELDS

Substantial Progress in Laos, Indo-China

It is interesting to note the number of Catholic missionaries who have received decorations from European Governments during the past three years. Their scientific work in the colonies, their humane conduct towards the natives, their discoveries of one or another kind won for them the commendation they did not seek while the support they needed in their work was withheld. France, the persecutor of the Church at home, has been most generous with her favors to Catholic priests abroad, for during the past year alone it has handed out its baubles to seven. There is a reason for this, of course. The Government recognizes only the man of science, not the priest. It is practically the same with other Governments. The Catholic missionary has been called the pioneer of civilization. Into the waste and dreary places of the world he has gone to plant the cross of Christ and to prepare strange peoples for Christian civilization. Today he is carrying out the same line of work for God and souls which distinguish him in the past. Some parts of the world in which he is working may not be known even by name, but the fruit of his labors can not be without interest.

In a little corner of Indo-China which is under the French Protectorate is a strong, vigorous Catholic community, the result of the hardships and the splendid self-sacrifice of French priests. It is now one of the model missions of the Paris Foreign Mission Society, but it is only when the full history of the men who took part in the upbuilding is written that the dark side of the picture will be known. After establishing their missions along the coast about forty years ago, they pushed little by little into the interior. Today across the face of Laos there is a chain of chapels and schools built in native fashion and under the direction of French missionaries assisted by Laotien catechists. The story is this:

In 1881 two priests who deserve special mention, Fathers Prudhomme and Guego, reached a place called Oubone, close to the borders of Siam. Their coming was an event among the people of that interior village, for up to that time it was a closed country. Others had attempted to gain an entrance but failed, either because of the deadly swamp fevers, the almost impassable roads or the hostility of the natives. The record of the wanderings of these two reads like a romance. They were the first to gain a foothold in the district, which has since become a flourishing Christian community. Leaving Bangkok in the early part of January, 1881, they arrived at Oubone in the middle of April, after traveling through the forests of Laos for three months, exposed to the wild beasts and the marauding bands that even today are to be found all through the unsettled parts of the country. They were indifferently received, we are told, but at no time does it seem that their lives were in any danger. They were not long in the place before they learned that almost a fifth of the population were slaves, with a slavery that was paternal enough in itself, but which was nevertheless against the French law.

Small attention was paid to the law at the time, but later the two priests found a way to bring the matter to the attention of the authorities, with the result that while slavery was heretofore carried on openly, it was now dealt in with the utmost secrecy. The majority of the slaves came from Annam, in the north, where they were seized and sold by bold brigands who made a business of supplying these hardy workers for labor in the fields of Laos. There was a religious cult among them made up of a mixture of Buddhism, Polytheism and the rank-est superstition. They were an easy going race, who lived for the day and without a care for the morrow, and the missionaries had little hope of making much impression on them. During the year about a dozen families who had been freed through their effort asked for instruction in the Faith that made men so solicitous about the welfare of others. After a year they were baptized.

Such was the beginning of the mission, which later developed into a strong, flourishing Catholic community. The mustard seed had sprung up, not, perhaps, into a very large tree, but sufficiently widespread to cover a fervent Christian body that is growing stronger daily. The one parish of Oubone, which might be called the parent of all the others in the west of Laos, contains about 1,000 neophytes, and since 1882 has had nearly 2,500 baptisms. Seven other stations have been established, and next year it is purposed to found four more Christian settlements five days' march beyond the last post. From an experience covering thirty years, for the two pioneers are still living and in active service, it has been found that the surest and safest way to keep the faith of the Christians and to reach out for new neophytes is to found small settlements in charge of native catechists, which in course of time never fails to have an influence on the surrounding pagans. At Oubone a native straw hut, which did service for a church for eighteen years, has been replaced by a large brick structure, the most pretentious building in the district.

An excellent evidence of the progress that has been made are the two communities of native Sisters who are assisting the Sisters of St. Paul of Chartres, who have charge of the schools and the orphanages. These French Sisters first entered the Laos territory eighteen years ago. Four native priests are doing splendid work among the people. Though the natives are still pagan as a body, it is worthy of note that their attitude towards the Catholics has experienced a great change. Where formerly the missionaries were met with open hostility or with a politeness that scarcely disguised the hatred and distrust of the natives, they are now warmly received everywhere.

Among the higher classes, even among the members of the royal family, the Catholic Church is receiving real sympathy. Of course, this does not mean that they are seeking baptism, but they are inquiring and studying its claims, and that is something. Throughout Laos there is a population of 2,500,000, and of these 12,500 are Catholic. There are 64 chapels and churches, with 34 European missionaries and four native priests. The figures are not large, and yet when the difficulties and the hardships of the past thirty years are considered, they represent splendid results in a land that was practically unknown previous to the time that the two missionaries entered. They represent thirty years of hard labor, years of planting the seed in the hope that the Lord of the harvest would give the increase. And He has.

JOHN J. DUNN.

CORRESPONDENCE

The Founder of Spanish Catholic Social Action

MADRID, June 20, 1912.

In Valencia, that fair city of flowers where the breath of the Mediterranean lulls to sweet repose, where the azure waves airily toss their white caps in friendly salutation, there passed away on June 9, 1912, in a humble religious cell, one whom our working classes blessed as their apostle and whom his contemporaries of all social ranks hailed in all truth and justice as the patriarch of Catholic Social action in our country—the Rev. Antonio Vicent of the Society of Jesus.

The same city which received his parting sigh saw his birth in 1837. After the usual preliminary course, young Vicent decided to study law. He graduated with credit in 1859 and began to practise in the office of that great and good man, Don Antonio Aparisi y Gijarro, who was in those trying times an exemplary Catholic, an able lawyer, and a distinguished member of the Spanish Cortes. But after the lapse of two years, Vicent heard the voice of God calling him to the religious life. It looked as if he had said a last farewell to law and law-books, for he devoted himself, after the training of the novitiate, to the natural sciences and to theology, obtaining in the former the degree of licentiate and in the latter that of doctor.

Those were stormy times in Spain, when political tempests howled through the country and threatened all with ruin. Anticipating by some years the work of the Count de Mun in France, Father Vicent, though not yet a priest, founded the first centre of Catholic social action in Spain in 1865, when he inaugurated the Catholic Circle for workingmen at Manresa. This he followed up with a series of public lectures or conferences in 1866. The temporary success of the so-called Republican party caused the expulsion of the Jesuits from Spain in 1868, and the work of the young religious was brought to a standstill. But when the political sky was once more clear he returned to his chosen task.

Once more, namely, in 1884, it seemed that he was to be turned aside from his lifework, when he undertook some special biological studies in the University of Louvain; but this proved to be only an episode, for in the following year he began a careful and methodical study of the conflict between capital and labor in various European countries.

Armed with the first-hand knowledge which he had thus acquired, Father Vicent began to organize and enroll the Spanish laborers with so much success that he soon had some 80,000 enlisted under his banner. From that time onward his career was a succession of triumphs. In 1893 he established in Valencia a national council of Catholic workingmen's associations, which was transferred to Madrid in 1894, where it is still active. In this same year he organized a grand pilgrimage of workingmen to Rome, the most numerous of the kind that had ever reached the Eternal City. In 1895 he wrote his masterly work, "Socialism and Anarchy," which has reached a sale of 50,000 copies. In 1896 he published his "Manual for Schools for Social Reform," a luminous work of an essentially practical nature which aroused many torpid consciences and called many earnest workers into the field.

Through the representations of Father Vicent, the Spanish bishops began in 1892 to establish chairs of sociology in their seminaries. In 1900 the indefatigable

religious made a tour of Spain and delivered lectures on social subjects to the parish clergy, whom he successfully urged to make themselves familiar with questions of such vast importance to the faithful under their care.

Other works of national or local interest owe their existence and activity to the same tireless Jesuit, but their mere enumeration might be wearisome. Suffice it to say that when the hand of death was already upon him, Father Vicent was engaged in planning the details of a great and all-embracing national Catholic agrarian association for the protection of the farm laborer and the small landholder against the rapacity of the usurer and the middleman.

Father Vicent was a true apostle. He went from village to village in the furtherance of his vast undertaking. At each halt he would enlist the services of the town crier to assemble the people, the plain people, who came, perhaps, through sheer curiosity, but who could not withstand his generous and burning eloquence, for he had a wonderful gift for inducing them to take part in his work.

Father Vicent was no orator in the academic sense. Despising the artificialities of polished rhetoric and never seeking glory for himself, he looked upon words as a means to convey his ideas to his hearers. His was an oratory that was at once simple, spontaneous, stirring, and supernatural; for his whole soul breathed his longing for the peace and prosperity of his hearers. Stories, epigrams, popular sayings—all found a place in his addresses.

In fine, it may be said that Father Vicent has called into being in Spain a new social conscience and has enlarged the horizon of our social life. His friends and admirers have already decided, with the hearty approval of the bishops, to raise in his native city of Valencia a statue to his memory in token of their appreciation of what he has done for Spain.

NORBERTO TORCAL.

Child Beggars in London

LONDON, July 4, 1912.

In a letter published in AMERICA of April 20th last I took exception to certain statements made in an article on "Child Slavery" published in the issue of March 16th. The statement to which I most strongly objected was the following extract from a German publication, the *Jugendfürsorge*:

"Hundreds of beggar children wander about the streets of London, ragged, emaciated, dirty. Even in the most fashionable quarters you meet with these poor little unfortunates; they take their stand at the street corners, on the sidewalks, in doorways, their heads sunk on their breasts, all but lifeless. The 'impresario' has rented a room somewhere in the outskirts of the city in order to escape the scrutiny of the law, and lives handsomely and unmolested on the alms collected by his little beggar slaves. Some of these vampires mutilate their victims in the most cruel manner in order to increase their chance of profit. Beggar boys with broken arms or legs are no rarity, and the rapacity of their taskmasters has robbed others of the light of their eyes."

Speaking from a lifelong knowledge of London, I said in my letter to AMERICA that this appalling account of the state of things to be seen in the London streets was "absurd fiction from beginning to end." I stand

by this statement, despite the reply to me dated Cologne, May 2, and published in AMERICA May 25th, page 168.

"G. M.," who writes from Cologne, suggests I "should take the trouble to consult the records of the Society for the Prevention of Cruelty to Children." It so happens that I have a very good knowledge of the Society and its work. Its founder was a personal friend of mine. On receiving AMERICA containing "G. M.'s" reply, I at once placed the whole correspondence in the hands of the present director of the Society. I took this course because "G. M." quoted from a German work an astounding statement that, according to a report of the S. P. C. C.—

"12,663 creatures have been condemned to nameless sufferings through the avarice of their parents, who seek to make the purses of the compassionate more accessible to themselves by means of the natural or artificial deformities of their children"

and suggested that "some at least of the 12,663 cases that came under the notice of the Society were reported from London."

It was some time before I had any reply from the Society. The secretary explains that this was because he directed a prolonged and careful search to be made throughout the records and reports for years back, in order to find if there was any vestige of a basis for this statement. He reports that none such can be discovered, and that he cannot imagine where this figure "12,663" has come from. In a conversation with him he suggested that perhaps in the early days of the Society some injudicious friend of the work may have indulged in wild talk, but he absolutely agreed with me that this alleged system of mutilation of child slaves for begging purposes in London is a complete fiction.

"G. M." quotes a case of a "half-starved" boy being found begging in London—not "lamed or blinded," by the way, and a policeman having at once hunted down the man that sent him out to beg, and says the case is typical. Yes, it is typical of the vigilance of our police, who at once swoop down on a child beggar and make any systematic use of child beggary impossible. And besides the police, there are the school attendance officers and the officials of the Society for the Prevention of Cruelty to Children at work for the same ends.

"G. M." doubted my testimony. I refer him to the Society for the Prevention of Cruelty to Children. Its officers take my view. I am sure that the readers of AMERICA will be glad to know that this nightmare story of the streets of London being haunted by hundreds of mutilated and blinded child beggars is not to be taken seriously.

A. H. A.

Portuguese Affairs in a New Light

Though coming to us by way of Brazil and delayed in transmission, and therefore somewhat lacking in that spicy freshness which correspondence should have, the following extract from a Lisbon correspondent will be grateful to many of our readers, for it shows Portuguese affairs in a new light:

"Religion persecuted means religion triumphant. Still another time has the old proverb not failed of fulfilment, as we see in the observance of Holy Week not only in the capital but also in the provinces. I wish to make the following assertions in the most absolute manner:

"(1) Never before had the churches of Lisbon, Oporto, and elsewhere seen such throngs of worshippers. (2)

Never had I noticed in former years so much respect and decorum during the sacred ceremonies. (3) Many persons who had not been accustomed to assist at church services were in attendance this year. (4) On Holy Thursday and Good Friday very few failed to wear black or at least raiment of a subdued hue. (5) Special religious exercises at the expense of private individuals were more numerous and more imposing than in former years. (5) On Holy Thursday no fewer than eight thousand received the Holy Communion in the churches and chapels of Lisbon.

"The most extraordinary thing of all, however, was that the State, the constitutional Government of the Republic, associated itself with the Catholic majority and made civil holidays of the last three days of Holy Week. No public school was in session, no Government office open, and the banking and commercial houses very generally kept their doors closed. What caused wonderment was that there was no breach of the public peace through hostility to religion; for in former times street riots and brawls were started by irreligious ruffians through contempt for the faith and the outward manifestation of it.

"The Bishop of Vizeu officiated in the cathedral of the patriarchate, where, to the surprise of the faithful, he was assisted in the sacred ceremonies by the students of the Irish and English colleges.

"On Holy Thursday, the streets were alive with people who were out visiting the Repositories. All social classes were represented, and military uniforms were a conspicuous element in the throng. Now, what does all this mean? That there is a revival of faith? Perhaps."

JAYME VICTOR.

Neapolitan Pilgrims in Rome

ROME, June 30, 1912.

On Monday last some four thousand pilgrims from Naples were received together by the Holy Father in the Sale Ducale e Regia of the Vatican. They were organized representatives of Catholic parishes, and ranged from the titled nobility down to the day laborer. They had gathered early in St. Peter's, heard Mass and received Holy Communion, and after their thanksgiving were marshalled into the Vatican for their audience. The Cavaliere De Simone made a little address, in which he declared that, coming from a diocese full of faith, they knelt at the feet of the Holy Father imploring one sole favor, that he would pray Our Lord, as He had Himself prayed for Peter, that their faith fail not. "We speak for all," he added, "especially for those who, toiling for their daily dole, are oppressed with poverty and affliction, and who, if needs be, will live content to eat their scanty loaf wet only with their tears, if but their faith abide and the indwelling of the Holy Spirit." The Holy Father, thanking them for their demonstration of faith and loyalty, urged them to perseverance and to stand fast in the promises made in Baptism.

Two encyclicals are mentioned as due shortly for publication, one of encouragement of missionary efforts to better the spiritual and temporal condition of the native Indians of South America, the other in regard to the Constantine celebration. In the latter connection the Cardinal Vicar of Rome today laid the foundation stone of the new church to be erected out on the ancient Lavican Road in honor of St. Helena, the mother of Constantine. The erection of this church is one of the features of the celebration determined upon by the pontifical committee in charge.

C. M.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, JULY 27, 1912.

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Reported Rubber Atrocities in Peru

A report comes from the rubber forests of the Putumayo River in the Peruvian province of Loreto on the upper Amazon, of atrocities connected with the collection of rubber surpassing the most dreadful stories of the Congo Committee, and implicating an English company. The actual agents accused in the matter are not Englishmen, but negroes and others, for the reason that white men will hardly consent to live in that malarious country. Still, as every one is responsible for the acts of his agents, the company cannot be held guiltless of atrocities that can be proved to have taken place, the existence of which it could have suspected.

Some English journals have taken the matter up very vigorously and questions have been asked in Parliament on the subject. We might, of course, moralize very effectively on the matter, and point out how properly those, who were seizing on every tale from the Congo to discredit Belgian administration, might well have looked after their own rubber companies at home. But as we resented very justly the scandalous way in which the Congo matters were exploited and exaggerated, and the sweeping condemnations of the Congo State Government, so we will wait now for an impartial investigation of the present scandals, which the Peruvian Government asserts occurred five years ago, and which it took efficacious means to suppress as soon as they came to its knowledge.

Two remarks, however, may be allowed us. First, the means proposed by some English journals for the purpose of preventing atrocities, namely, the establishment of some kind of a British protectorate, does not seem satisfactory. Not only would it be extremely offensive to Peru and to all South American States, as well as to this country, but also one may be allowed to ask whether a government that cannot protect its chief Minister from

the attacks of Suffragists in England, could protect efficaciously the Indians of the interior of South America. Second, considering the obloquy Protestant missionary societies have heaped on the Catholic missionaries of the Congo, it is very gratifying to read that the means suggested by the British Consular Report for the saving of the natives of the Peruvian rubber region is the establishment of Catholic missionaries there.

The Invasion of the Swami

The *Methodist Quarterly Review* for July informs its readers that there are about 14,000 Americans, chiefly women of alleged social distinction and education, who practice the rites of Hindu idolatry here in their own country. A large number of preachers called Swami have come from India within the last few years to preach these abominations and have met with marvellous success. They have temples in thirty cities of the United States, the largest of which is in Chicago on Lake Park Avenue.

One form of this worship consists in the daily adoration of the sun, and the devotees are conspicuous at the ceremonies for their scant attire, so as not to interfere with the action of the luminous deity. Another branch is described as the *Tautras*, the rites of which are borrowed largely from the ancient worship of Baal and Moloch. The horrors of those cults are known to Bible readers. Still another class goes under the name of *Yoga*. Besides the moral degradation which is inculcated and practiced, the result is an appalling amount of mental derangement among the devotees. Several of the women whose names are well known in public life have become raving lunatics. No doubt men would be similarly affected but they are wise enough not to take part in the celebration of the mysteries, except, we are naïvely told, "some men of learning and college professors." It might be good to revive the Spanish Inquisition shorn of some of its features.

Modesty as a Legislator

Apropos of the laws being passed in the British Parliament against the "white slave traffic," the *Month* well observes that though state legislation may patch and strengthen the outward frame of civilization, no one but woman "pure in herself, and pure in her family relations, pure in society," can effectually save its heart from corruption. The writer then reminds us that:

"The foul plays that still disgrace our stage, the fouler books pushed by unscrupulous publishers, would not succeed as they do if not patronized by 'respectable' women, afraid of being out of the swim. And even of those who draw the line at such immoralities, how many weakly adopt the offensive modes of dress of which the stage sets the example. It would seem that slavery to fashion is the last infirmity of female minds, often leading them to

indulge in attire which, so far from being beautiful, is as grotesque as it is indecent."

To these strictures might be added the deplorable fact that some of the filthiest novels published of late years have women for their authors, and women made up two-thirds of the audiences that flocked to the most indecent plays of the past season. Women, just by being modest, can do more to end the "white slave traffic" than all the legislators in Christendom.

The Olympic Games

Whether athletics be regarded as an essential part or as an inseparable appendage of college education, the connection between the two is at present so intimate in the United States that no one interested in the one can afford to pass over the other without notice. Readers of AMERICA, it may be safely presumed, are more interested in the development of young brains than of young brawn. Hence we shall be more apt to meet their wishes by discussing the recent Olympic contest from an educational standpoint. It contains some profitable lessons. The overwhelming victory of American athletes is a safe indication that the stock from which they spring, and of which they are the eminent, but by no means only representatives, is endowed with that soundness of body desired by every true educator as the fit concomitant of the sound mind entrusted to his more particular care and training. That this soundness of mind was not wanting, our athletes gave evidence in the modesty with which they wore their honors and the tactical skill they displayed wherever the character of the contests admitted it. Add to this that so large a percentage of our representatives were college men, and we can see that the ideal of Juvenal has been fairly well realized in our present conditions. Gratifying above all to our democratic and national instincts is the fact that the entire area of our States and every grade of our complicated society could find among our young heroes one or more whom it could rightly claim as its own.

It is noticeable also that Americans generally led in those events which may be denominated special, demanding unusual strength or skill in some particular direction; or in events where the making of a new record was especially desired. These tendencies towards specializing and record-making have been often adverted to in discussions of American athletics and regarded by wise critics as demanding warning rather than encouragement. The tendency is undoubtedly one which makes for abuses both in the production of an abnormal man instead of a model of physical perfection, and in the pursuit of athletics for other motives than clean sport and manly development.

In view of this, the victories of Thorpe in the Pentathlon and the Decathlon, placing a representative of the aboriginal American race as the best all-around athlete in the world, are particularly gratifying. That

the only good Indian is a dead one has been often disproved since the calumny was first uttered, but rarely, if ever, in a more striking fashion than when this extremely live Indian won from a foreign king the highest honors which physical prowess could achieve and laid them at the feet of the nation to which he and his race owe little but the memory of oppressions and wrongs, tempered at last by scant and tardy justice.

The Greek ideal, the revival of which is evidenced by the name given to this contest, was the development not of the specialist, but of the all-around athlete. It was distinctly not the making of records, for the verification of which the ancients had no suitable instruments. How little they cared for them is evidenced by the remark of Demosthenes against Aeschines, that the statesman, like the athlete, was to be judged not by the performances of predecessors, but by his achievements in the field of present competition. It is the failure to keep these principles in view that has led to most if not all the abuses in American college athletics.

Against the specializing tendency we have a constant and effective safeguard in our National Game, which is a sort of Pentathlon in itself and which demands and develops such qualities of head and heart as are most desirable in the rank and file of a nation's young men. Even here the tendency towards specialization and record-breaking has shown its evil effects and for eighteen who are straining in the field, thousands are lounging on the bleachers. But the great American small boy, oblivious of records and old scores and ready to take any position on a diamond however cramped or distorted it be, is a permanent safeguard against the degeneration of our athletics and a guarantee that the American Pentathlon shall continue to produce champions able to hold their own in the revived contests of an elder day.

Two qualities above all won admiration for the American, qualities most difficult to combine and the coexistence of which is almost a sure indication of "the four-square man": these were enthusiasm and perseverance. It was granted that Americans could win where sudden effort was demanded. Their standing in the Marathon answered those who said they lacked staying power. This quality was backed up by an ardent enthusiasm on the part of the athletes and of their admiring fellow-citizens who flocked into Sweden from every direction to shower their plaudits on the men who were doing all that physical effort can achieve to glorify the Stars and Stripes.

The closing scene of the games was a pageant worthy of the days of chivalry nor, save for one sad accident, was there throughout the entire contest even a hint of the more sinister element that marred the tournaments of old.

What a proud day it must have been for the little land that dreams in the Aegean when she learned that, though her athletes had on this occasion scored her but a small modicum of points, the spirit of fair and friendly com-

petition in manly exercise which bore aloft the wings of Pindar had triumphed once again in far off Scandinavia among the sons of Vikings and crowned with their own laurel the dark, straight locks of a barbarian from beyond the Pillars of Hercules.

Climax of the Abominable

The moving-picture men have astounded the world by the vast sums of money they expend and the incredible hardships and dangers they face to secure realistic pictures for their films. Physical perils never daunt them nor does the profanation of the most sacred mysteries of religion ever seem to suggest to them a reason even for hesitation. Thus a recent issue of the *Moving Picture News* informs us that an attempt was made to operate the cinematograph "in the vicinity of the Holy Sepulchre on Mount Calvary where the crucifixion took place." Can it be that they intended to reenact the whole terrible scene of the Passion as they do for their other pictures? The thought of it makes one shudder. Fortunately, however, though great sums of money were offered, the authorities refused permission, and a hill four miles away was taken instead. Later a mob was gathered by the picture men near Calvary itself, but the motley character of the crowd and a riot that ensued thwarted the efforts of the photographers.

The whole affair is very shocking. One can pardon the crude attempts of the Mexican Indians in their representations of Holy Week. They are prompted by motives of piety which may, of course, be sometimes mistaken in its manifestations, but this reproduction in cheap, and often vile theatres, of the most sacred scenes the world ever witnessed has no excuse of that sort. It is a money-making scheme and nothing else. Judas Iscariot, who profited financially by the death of Christ, still lives.

Federal Pay for State Troops

The New York *Evening Post*, in an editorial of July 15th, sounds a timely note of warning in discussing the recent bill to place the officers and men of militia companies on the payroll of the Federal Government. The conditions under which this bounty is to be granted are such as effectively render the militiaman a member of the Federal Army and transfer his allegiance (direct and indirect) from the State, in whose service he enlists, to the United States, whose pay he receives. How this is reconcilable with the constitutional right of the people to have and bear arms, the *Post* does not discuss, though its investigation of certain practical consequences of the measure are luminous enough and well worth the vigilant attention of intelligent citizens. Centralizing movements and encroachments of military power and patronage are a menace, both to religious and to civil liberty, and the eternal vigilance which is the price of the one

is equally in demand for the guarantee of the other. History, notably so in the nineteenth century, shows clearly enough that the bureaucratic cabals by which the people have been so often robbed of their ancient rights and liberties, are possible only where local self-government has been first undermined by the largesse and then overthrown by the attacks of some centralizing oligarchy. The question raised transcends politics. Men of all parties and of no party are unswerving in loyalty to "an indestructible Union," not forgetting, however, that it is a union which the Supreme Court has described as being made up of "indestructible States."

Latest Catholic Book List

One of the most exhaustive and praiseworthy catalogues of books by Catholic authors in public libraries of the country is a volume of more than 200 pages recently published by the Cleveland Public Library. The work of compiling and editing the list has been accomplished by a member of the library staff, Miss Emilie L. Haley, who has devoted almost two years to the task. The result is in the highest sense commendable, every page giving proof of thorough research, wide reading and careful preparation of the critical notes. A distinctive feature of the catalogue is its restriction to books in English, original and translated. Doubtless there are many other Catholics who are represented in the Public Library by works in German, French, Italian and other modern languages, which if incorporated would swell the present list to a much greater size. As it is, one is surprised at the wonderful activity of Catholics in nearly every line of literary productiveness which this stout and carefully edited volume reveals. Many of the authors are of recent date, showing that the widespread opportunities for a thoroughly Catholic education have already created or fostered a taste for good reading, and are helping to the formation of a distinctively Catholic literature of a high order in England and America. The time is at hand for the publication of a general catalogue of good books in every department that will include works of merit by non-Catholic authors and will supplement these partial lists, which for the time being will do good service in keeping before Catholics the many brilliant names of contemporary writers of their own faith, while fostering a just appreciation of true literary excellence. The Right Rev. John P. Farrelly, Bishop of Cleveland, has written a letter highly commending the work of Miss Haley.

Dickens Vindicated

In a book that displeased our grandfathers we read how Mr. Lafayette Kettle was persuaded that Queen Victoria would shake in her royal shoes when she read a certain number of the *Watertoast Gazette*. Martin Chuzzlewit pointed out the improbability of her reading

that newspaper; but, in the opinion of bystanders, he was crushed when General Choke, smiling benignly, answered: "It is sent her, it is sent her per mail."

All that is fiction. Whether it had any foundation in fact some seventy years ago, is not worth inquiring. But it may surprise our readers to learn that there are Lafayette Kettles and General Chokes to-day. An obscure Protestant publication calls for help to "stem the Romeward tide," that is to say for Protestant money to flow into its treasury. To encourage *this* tide it says: "Recent despatches and interviews published in leading American dailies show that Rome's eye is upon our magazine." Fortunately for Protestant pockets the subscription to this magazine is only twenty-five cents a year, or fifteen cents to clubs of ten. What Protestant will refuse fifteen cents, or even twenty-five, to cooperate in making Pius X shake in his papal shoes?

Catholic Conventions and Socialism

This is the season in which the great Catholic organizations meet in national conventions to review their work, discuss the circumstances and subjects that affect their special purposes, and resolve on the ways and means of realizing their aims. Whatever be the distinctive character or object of these societies, there is one question which has become of common interest to all. Socialism has now found a comfortable home, if not a formal welcome, in many of our secular universities, and the delegates to the Catholic Educational Convention at Pittsburgh found its operations and dangers pertinent to their discussions. Preaching at the opening of the Fifty-eighth Annual Convention of the Ancient Order of Hibernians at Chicago, July 16, Bishop Carroll, of Helena, made the dangers of Socialism to Catholic Faith and morality and the fundamental principles of the Hibernian Order, the keynote of his address; and the Convention proceeded at once to give practical proof of its assent by expelling from membership one of the State officials of the organization, who had declared himself a Socialist. The Knights of Columbus will meet at Colorado Springs, August 6, and the same grounds on which the Hibernians took action—that Socialist principles antagonize religion, home, and country—will have equal appeal to that great Catholic order.

The American Federation of Catholic Societies has already given the Socialist menace a prominent place in the list of evils to be combated, and treated it with intelligence and energy in its publication. The first item of its call to the Eleventh National Convention at Louisville, Ky., August 18 to 21, makes the growing unrest that finds expression in Socialism a compelling motive for united action by the Catholic laity in upholding law and government and safeguarding the interests of our Church and people. This is its principal ground, and it should prove sufficient, for appealing to every Catholic parish and organization in the country to send delegates to the annual

meeting of Catholic societies at Louisville. The German Catholic Central Verein, which will hold its Fifty-sixth Annual Convention at Toledo, September 14, has taken and held the lead in the anti-Socialist campaign, particularly in the line of constructive work which aims to prevent or eradicate the evils that threaten society.

The word "Socialism" may not be mentioned at the National Conference of Catholic Charities to be held in Washington, September 22, but perhaps there is no other organization which by deeds rather than words is more directly antagonistic to the Socialist program. "The Relations of City Conditions and City Administrations to the Poor" is the main theme to be discussed; and were these relations satisfactorily settled, the eloquence of street-corner Socialists would lose its force. Only on Catholic principles can these, and similar questions of wider import, receive solution, and it is well for the Church and the country that Catholic societies are giving them intelligent consideration. St. Vincent de Paul will prove a saner and safer guide than Socialist hierophants.

PICTURESQUE WASHINGTON

"Yes, I know all about it; knew all about it even before I went there, from the day I first saw the full-page picture of the Capitol in my elementary geography. Visitors used to come back with booklets and leaflets, half-toned and color-typed; each new development of the graphic arts made me more and more familiar with White House, Treasury, Patent Office, Obelisk, Mall and Botanical Gardens, colonnades and vistas, arches and architraves and capitals and details and the mosaics of the New Library, until when at last I went there and journeyed in mid-summer along canals of molten asphalt to the tune of a stentor shouting through a miniature model of Nimrod's horn it was all entirely too familiar and stale for anything. Don't talk to me about picturesque Washington. I've seen it all."

"Well, now, excuse me, but you haven't seen any of what I call picturesque Washington. You've seen public Washington, official Washington, new Washington. Did you ever see old Washington, domestic Washington, private and secluded Washington?" "Well, no. I didn't know there was such a thing." "Then you've something to learn that's worth learning."

You have to learn of streets, not narrow indeed, for there are none such here, but so deeply shaded with overhanging maples that a stranger would deem it an unpardonable rudeness to enter them "except on business" with the occupants. You have to get an introduction to colonial doorways at which may have stood knocking and trembling for the answer of fate some dandy of the days when railroads were yet undreamed of. You have to walk in the shade of walls over which clamber wistaria and Lady Washington bower; to take a sly peep through those kind old half-gates which after securing privacy give you a glimpse, through five or six pillar-palings, of a wall all green with creepers and a trellis all aglow with rambler roses.

Here progress, personified in that benevolent despot Sheppard, whose effigy you saw down by the City Buildings, has levelled the roadway some ten feet down and left that old homestead on a terrace its architect never planned, and like the old family within it, upreared above the common path of men even more than it was in the old days when a coach and four could unload its gallant and graceful passengers on the hospitable steps. Talk of sunken gardens; look at this one, where the same ruthless process of leveling has reared the modern asphalt to the

second story of the old house and lets the vulgar passersby overlook the shrubbery and the dried-up fountain that in old days could only be suspected through a fruit hedge or over the top of an Elizabethan wall.

Look at those old "double" houses on their terrace. Dare you try the knocker? Your audacity will be rewarded by the ante-bellum courtesy of the most blameless of Ethiopians with a silver plate in hand and your lungs will be regaled with such an odor of coolness and cleanliness as pervades the atmosphere in which we read old novels. Go into the east among the relics of repeated efforts to build up a parvenu neighborhood on and beyond Capitol Hill, and you will find a city, not of that sort indeed, but of successful residents with moderate means and good taste whose domestic instincts show themselves in a garden culture that forms a link between the beautiful parks and the houses set in their midst. Be sure you make your return westward at sunset so that you may get the most picturesque view of the Capitol granted to man, where through the fourfold vistaed avenue you behold beside the mighty silhouetted dome the golden sun descending—two majesties at once of light and of law.

Go into the south, to the "Island," as those who know call it, and amid acres of prose and painted woodwork and new plate glass, electrically lighted candy stores and moving picture shows, pick out, if you have the seeing eye, a row of workmen's cottages that are cottages indeed and date from days when the word had not been degraded into a synonym for a summer mansion at Newport. Or along the river front you may meet with some old "converted" mansion dispensing in its ample lower rooms a less exclusive hospitality than of old, yet true even in its degradation to the instincts of a past when its now trampled lawn was the scene of many a *fête champêtre*.

Don't imagine that all the picturesqueness and domesticity of the place are antique. Climb northward to Mt. Pleasant, true to its name, and there, the streets with picturesque names in alphabetic order, meet at unexpected angles and curves that delight the eye without exhausting the stranger's patience and lead you among lovely lawns, high hedges, rubble walls and such a varying display of domestic architecture, colonial, Latin-American, or just plain American, that you will wonder how it is possible so endlessly to vary the simple nest of Adam. Or if you prefer splendor, rhododendrons and carved marble, replicas of ducal palaces, English, French and Italian, start any way you wish from Dupont Circle (the garden of Eden for well-dressed babies and irreproachable nurses) and you may stroll till you are wearied and gaze till you get your fill.

Perhaps curiosity may lead you across an unpretentious and unlovely bridge that spans a wild ravine progressing by slow stages of transformation into a park. You will be disappointed at first by a display of shanties and shabbiness that no patriotic American can readily believe exists within the domain we all hold sacred. But persevere and you will be rewarded for you are nearing the abode of the gods, the heights on which the past still dwells in undiminished splendor. These high terraces, these stone copings and walls with crisp ferns growing in their crevices, these broad lawns green as any that merry England, ay or Erin, ever boasted, these mossy oaks that need not bow their heads to those of Fontainebleau, these wide colonial porches with broad welcoming doors elliptically arched, these snowy pillars and cream-colored walls, these embowered streets dark with arched foliage, retarding our pace by their slope yet not arduous of ascent, is not this the Valhalla of all colonial heroes? Now turn and take it all in at a glance, oaks and maples and broad-roofed, pillared mansions and the big dominating reservoir like a grass-grown dome, more picturesque than useful, and to the west a single soaring spire dark blue against the twilight gray mantled with memories instead of ivy twine, and down below, between us and Virginia, now seen now hid, Potomac.

Do you hear sweet bells? These are the heights of Georgetown. Now go home and tell them that you have seen picturesque Washington in very truth.

M. McNEAL, S.J.

LITERATURE

A Chronicle of the Popes. By A. E. McKILLIAM, M.A. London: G. Bell & Sons. \$2.50.

"This volume," says the preface, "claims to be no more than a simple record of facts rather than an attempt to discuss even briefly the causes, movements and results to which these facts and events bear witness. . . . The aim of the compiler has been to give an absolutely unbiassed account of the lives of the Popes, uncolored by theological prejudice or predilection." Mr. McKilliam has not accomplished his purpose, although he submitted his book for revision to "several scholars, including a Catholic theologian and writer who has kindly insisted on reading the proof-sheets." It is becoming usual of late for non-Catholic writers on Catholic subjects to announce that they have had the benefit of Catholic assistance, and the custom is as significant as the collaboration should prove beneficial; but the announcement of itself should have no weight whatsoever in securing Catholic acceptance of the production. We should require to be informed who the Catholic is so as to know what his authority is worth; also what scope was allowed him, and in how far his emendations were accepted. And even should the information offered on these points be satisfactory, it will be found prudent to read the book before giving it approval.

We believe the compiler of these biographies is free from conscious bias; but bias, especially in religious matters, is an obsession that cannot be exorcised by a mere act of the will. A Protestant, however well intentioned, can seldom get a comprehensive grasp of distinctively Catholic doctrines and practices, or place himself in the Catholic view-point when examining the long line of acts, decrees and policies that are diametrically opposed to his preconceived religious ideas. He may think well of one or another Pope, but it is scarcely possible for him to do them justice generally or judge them impartially, not to say sympathetically, when his Protestantism requires and supposes an attitude of mental hostility to the Papacy itself. All this is true of Ranke, nor has Mr. McKilliam, despite noticeable efforts, been able to shake it off.

His direct statements of fact are usually, though by no means invariably, correct; but he so chokes his facts as to place for the most part pontiff and period in a wrong perspective. Civil and secular relations, political entanglements and everything that can be construed derogatory to the Pontiffs are brought into strong relief, while their religious administration and circumstances that justified or necessitated acts which, baldly stated, seem reprehensible, get scant notice or none. On every opportunity emperors and kings are represented as creating or overshadowing the Popes, and the supporters of papal candidates are always "factions" or "partisans." His system of qualification is much more objectionable. We constantly come across such introductory phrases as "it is said," "it is supposed," "according to some accounts," "rumor attributed," "some writers state"; and in nearly every instance some discreditable charge follows which is unsupported by history. Thus Urban VIII "is said to have rejoiced at the triumph of the Protestant hero Gustavus Adolphus," Innocent XI "is said to have even favored the Protestant Prince of Orange" as against James II of England, and "it is frequently declared that had it not been for his Jesuit training Leo XIII would have advanced much further on the path of progress."

He often fails, however, so to guard himself. It is positively stated that Urban II "solemnly decreed pardon for all his past sins and a sure reward in Paradise" to every genuine Crusader, and "Leo X gave permission for Indulgences to be sold, . . . a

friar named Tetzel was accordingly sent to sell them." Galileo "was imprisoned until his death" by Urban VIII, and the same "is evidence of the total absence of appreciation of natural science which prevailed in ecclesiastical circles at that time." The condemnation of the Jesuits is treated fairly but if what is said of them elsewhere be true they deserved it. A decade previously Benedict XIV "forbade them to make slaves of the Indians or rob the natives of their property." Later they spoiled Pius IX, but it was because of "the heavy taxation and corrupt financial administration" under that Pontiff that Victor Emmanuel's plebiscite went against him!

Withal the book is an improvement on most of its predecessors of kindred origin, and the frequency and accuracy of its dates and its orderly methods should make it useful for handy reference to scholars who do not have to rely upon its facts. Its 580 pages cover the whole period from St. Peter to Pius X. The bibliography is incomplete and one-sided. M. K.

The Abolition Crusade and Its Consequences.—By HILARY A. HERBERT. LL.D. New York: Charles Scribner's Sons. \$1.00.

This book is eminently satisfactory. It is also timely. It is satisfactory because the author undertakes to do one definite thing for which he is eminently qualified. It is timely because the juncture of affairs which it examines is strikingly paralleled in many lines by our present political and civic situation. It is one of those examinations of the past which reflects a bright light on the future. The conflict between the Constitution and the "higher law," between the ideal of Federal unity and the ideal of local self-government has rarely met with a clearer or fairer exposition than is accorded it in this little volume.

McN.

Das Evangelienbuch der heiligen Kirche, in Fünfminutenpredigten für alle Sonn- und Festtage des Jahres dargestellt von P. PHILIBERT SEEBÖCK, O.F.M. Innsbruck: F. Rauch.

Erziehet eure Kinder in der Furcht des Herrn! Vorträge über christliche Kindererziehung. Von einem Franziskanerordenspriester. Innsbruck: F. Rauch.

Prædicate Evangelium! Anleitung für die Kanzel, modernen Anforderungen entsprechend. Mit einem Anhang von Presigtskizzen. Von KURT UDEIS. Regensburg, New York and Cincinnati: F. Pustet.

Germany also has its collection of Five-Minute Sermons. The first of the above volumes, while not entirely neglecting the moral side, aims principally at introducing the faithful into the knowledge and spirit of the Gospel. The division of each of the "sermonettes" is clearly set forth, a fact which greatly contributes to perspicuity.

Written in dignified but plain language and abounding in well-chosen, pithy examples, the second book, a compendium of the religious duties of parents, is calculated to reach the heart of the people. Though the author avoids whatever could not be well said before a mixed congregation, the sermon on chastity is thorough and timely. One discourse, entitled "A Means of Education Recommended by the Holy Ghost," is a reasonable discussion of the question of punishments, on the text, "The rod and reproof give wisdom." The book might profitably be translated and adapted for English and American readers.

To become an orator is much easier than the voluminousness of the *Præcepta Rhetorica* would suggest. With this consolation the author of the third volume opens a series of interesting and instructive chapters on the art of sacred eloquence. A few sentences on how to conclude a sermon will give some idea of his style. "Some preachers," he says, "are quite unable to arrive at 'life everlasting'; others think

a sermon must slowly and peacefully 'expire in the Lord.' But the short, abrupt close is the best. As soon as the matter is really finished, say 'Amen' and get down. The people need not see how you gradually make for the end of the sermon. Far better to be done and down before they suspect it. They hoped confidently that the end would finally come. They will infer when you are on *terra firma* that you have finished. So shut off the current at once; there will be no danger of an explosion." The extensive appendix, consisting of sketches for mission sermons and for a series on the Divinity of Christ, not all of equal merit, is a valuable addition to the book. B.

God Made Man. By the Rev. P. M. NORTHCOTE. New York: Benziger Bros.

The title of this book is somewhat misleading. You are tempted at first to fancy it is a treatise on the creation of man; it is however a charming study of the Incarnation. Added to this, its remarkably short preface of a single page is almost unfair for its amiability. "Despite high aspirations and repeated endeavors," says the writer, "so feeble has been my correspondence with grace that I have little hope of ever rising above the level of a very ordinary, frail and sinful man. It may therefore seem presumptuous to attempt to write about the Saint of saints. Yet did not Jesus call Himself the 'friend of sinners?' and may not a man say something in praise of his friend? Many saints have spoken about Jesus; now let a sinner speak." After such an introduction we surrender unconditionally and most willingly listen to the "sinner," for we are all in the same category. We fully agree with him that "in this work there is no pretence at scholarship," but we hasten to add there is a good deal of the reality. He is quite familiar with the great teachers and brings their sublime doctrines down to our level; and there is also a refreshing amount of affectionate piety bubbling up continually in the text. Beginning with a chapter on "The Greatness of God," which is followed by another on "The Incarnation," he brings out the main incidents of Our Lord's life, chiefly those of the Passion, and ends with Christ as "Ruler and Judge." The book is one more of those loving tributes to the Divinity of Our Lord and Saviour which multiply in proportion as the activity of His enemies increases.

The Decision. By LÉON DE TINSEAU. Translated by F. A. DEARBORN. New York: G. W. Dillingham Co.

No reader of this fine novel will be surprised to learn that Mons. de Tinséau's works have been crowned by the French Academy. A plot of intense and varied interest is filled in with a sureness and delicacy of touch that reveals the master; and the teachings, direct and indirect, are as healthy and doctrinally sound as the literary workmanship is exquisite. Captain Paul Tarragnoz, a clean-minded French sceptic, being bored in Paris by "the frightful monotony of civilization," volunteers for the Foreign Legion of Algiers, where monotony is killed by a curious complexity of adventures wherewith novelists are not wont to provide their heroes. The first was Truchheim, regimental surgeon, who possessed "a supreme trait of originality; this military doctor was a confirmed Catholic." And he was able to defend his position. His explanation of the medical attitude towards the supernatural is worth quoting:

"We are taught to prostrate ourselves before science, represented as all powerful and unique to save. In that posture, less fatiguing than it appears, many doctors remain all their lives; others, neither more stupid nor less courageous, raise their heads, look above them, and arrive at this double conclusion: First, the animal constituent is not the most important part of the human composition; next, science, in spite of the marvelous treasures which she offers us, is summoned each morning before

the tribunal of failures by a disappointed patient." Such a physician will diagnose spiritual maladies; but the materialist "leaves his patient, forgetting to search the soul, the mistress of the body; often its executioner, always its accomplice."

There was a patient named Walter, a French noble in disguise and disgrace, whose soul Truchheim alone had searched; and when he was mortally wounded in a battle, Tarragnoz, who had rescued him, gave the dying soldier, to shorten his agony, a portion of morphine which he thought deadly but which Truchheim had rendered harmless. "The Decision" rests on this incident. Truchheim had said: "Thou shalt not kill. Human life does not belong to us," and added, what we trust holds true of the medical faculty here: "Besides, I am a doctor. The most atheistic of us would refuse to do what you ask."

Believing he had killed Walter, and unnerved by the apparition in his dreams of his dead friend, Tarragnoz returns to Paris and visits Carlsbad, where he falls in love with the Countess de la Guernerie, who proves to be Walter's widow. His "reason disturbs him to-day as a result of the act it permitted yesterday," and to find whether he may "marry the lady whose husband he had murdered," he consults a priest—Truchheim had told him confession was good for a man. The priest presented his act to him, an unbeliever, as deliberate violation of his General's command, but he could not render a decision: "You summon me as a pilot for a vessel whose compass you have abolished." "You can at least pray," said Paul, "for the crew in the wreck," and this he promised.

Tarragnoz determines that the decision must rest with Madame de la Guernerie herself, and he tells her his story, adding that Truchheim had assured him his act had not killed Walter. "But," she said, "you wanted to kill"; and in a week she announces her decision: "Human morality would probably absolve you, as it has formed your reason; but there is a divine morality, which is my morality. Before my conscience you are guilty of murder." But she cannot reproach him. He had warned her at their first meeting that "in his soul the place of religious dogma remained empty." Knowing it was dangerous for the future she had permitted his proposals and accepted them; hence: "I have not the right to punish you. So much the worse for me if I suffer from it." She will marry him, but can know no happiness until the prayer which she will unceasingly offer shall have united their consciences. But Paul will not permit the sacrifice. He will wait till she shall no longer see upon his brow that which frightens her heart. Her response is worth recording:

"Do not go too fast. If you are saying this merely to satisfy the caprice of a devotee I should rather have you remain an unbeliever. I have never been able to pardon Henry IV for having said—if he really did say it—that Paris was well worth one Mass." But the reader who has followed Tarragnoz's mental development, knows that his resolve is not born of the moment's impulse. "We shall not go too fast," he replies. "You will not see me for some days; and during that time a Mass will be worth more than Paris."

This outline of the story will in no way blunt the keenness of one's interest in the actual reading of it. There are a thousand niceties of description, characterization, allusion, that make every page a pleasure; and the translator has achieved the feat of transferring the French spirit into the English idiom and keeping it at ease in its exile. It illustrates our theory that a writer who is a Catholic writes best when he gives free expression to his Catholic thought and temperament. M. K.

Father Edmund Lester, S.J., is the author of a six-penny booklet published by Washbourne, called "The Story of the Sodality of Our Lady." The life of the "Prima Primaria" is traced from its beginning in the Roman College in 1563 down to to-day, the names of the most distinguished sodalists are given, and the words of the saints who loved the congrega-

tion. Added to the book are some sodality devotions. From the same publishing house comes a pamphlet entitled "Our Duty to the Heathen," which is a report of disbursements made during the past year by the Association for the Propagation of the Faith, and an appeal for funds to further this holy work. The balance sheet shows that \$1,417,735 have been contributed by Catholic Christendom for the conversion of unbelievers, France leading with \$605,155 to her credit and the United States next with \$281,234.

The Macmillan Company have out a fifty-cent edition of Dr. John A. Ryan's excellent work on "A Living Wage." The author is the well-known Professor of Ethics and Economics in the St. Paul Seminary, and his book, first published six years ago, is the standard authority in English on the wage question as the Church answers it. The low price of this neat edition should put it into the hands of hundreds of workmen.

"An American Wooing" is a talkative summer novel by Florence Drummond published by the Houghton Mifflin Co. Their Massachusetts relatives entertain two Scotch lassies, one of whom records her impressions, all quite flattering, of what she observes here, while the other secures a rich husband. Of the pages and pages of conversations some are bright and clever, but more are commonplace enough to be quite real. Feminine readers will doubtless enjoy the elaborate descriptions of gowns and houses and parties that abound in the story, but the reviewer found the red poppy drawn on the cover replete with symbolism.

BOOKS RECEIVED

Student's Handbook of English Literature. By the Rev. O. L. Jenkins, A.M., S.S. New York: Murphy Co. \$1.25.
English Lyrical Poetry, From Its Origins to the Present Time. By Edward Bliss Reed, Ph.D., Assistant Professor of English at Yale College. New Haven: Yale University Press.
An American Wooing. By Florence Drummond. Boston: Houghton, Mifflin Co. \$1.25.

Pamphlets:

Our Duty to the Heathen. Published by The Association for the Propagation of the Faith. London. Price 6d.
The Story of The Sodality of Our Lady. (With Favorite Devotions). By the Rev. Edmund Lester, S.J. New York: Benziger Bros.

EDUCATION

New Method of Teaching Morality

Milton Fairchild, of the National Institution for Moral Instruction, an organization with headquarters in Baltimore, Md., in a lengthy letter to the editor of the *New York Evening Post* (July 3, 1912), is enthusiastic regarding the progress of moral education in public schools. "Within twenty years morality will be one of the leading subjects taught in our American schools," he assures us, "and instead of being the backward nation in this phase of education, America is to become the most successful and efficient." The prophecy, if the writer's reason for proclaiming it were a satisfactory one, would be a source of keen gratification to many who have fought for that blessed outcome through weary years. There is so much to praise in the public school system of the United States that these would hail with delight the removal of the essential defect which forbids them to accept its privileges.

The evil of our present secular system lies, as Catholics are wont to insist, in what it fails to inculcate. Starting with the absurd contention that the immemorial teaching and practice of Christendom, as to the need of an intimate union of religion and education, are false, or useless, or pernicious, the system dominant in this country to-day necessarily

forces religion into the background of the child's life. Hence the consequent peril of material absorption; hence its failure to strengthen and train the moral conscience and the will when such training is most successful and most urgently needed, and when, for a great and increasing number of young lives, such training must be imparted, or not at all.

We may be allowed, however, to express the hope that with the coming of the better era soon to be with us, if Mr. Fairchild's forecast be an accurate one, there will be prevalent among us a more accurate notion of moral education than that described by Professor George E. Eher of the University of Wisconsin, in an address delivered before the physical education department of the National Education Association during its recent convention in Chicago. "Moral education," he said, "to most people means the presentation to boys and girls, by teaching and preaching, of the precepts and maxims of a moral and ethical or religious code of conduct, the exhortation to act in accordance with such a code and the leading of an exemplary life by the teacher and preacher."

To make a point the Professor naively grants: "This is good as far as it goes." He had better have said, this is a loose explanation of moral education, since it utterly fails to suggest the ultimate and cogent reason of obedience to those precepts and maxims which is the vital element of moral action in man. Knowledge of what is right and of what is wrong, even knowledge of the ultimate reasons why one ought to do the right and avoid the wrong, will not suffice to make one's conduct good or just, unless there accompany it reverence, or a sense of awe in the presence of moral obligation. The moral conduct of life supposes two elements; first, general principles of right and wrong, which the intellect recognizes as expressions of a supreme law to which unconditional obedience is due, and secondly, rectitude of mind in applying these precepts of morality to the individual and concrete circumstances of life. As a consequence two elements must enter into the moral training of the child—the inculcation of right principles of conduct and of solid grounds for the obligation of conforming daily actions to principles; and the formation of an intellectual habit whereby one so reverences moral laws as to make application of them unerringly, and on motives that are superior to though not necessarily independent of personal considerations.

One who appreciates this will not need the warning that the moral worth and sterling integrity which strengthen men and women to stand the storm and stress of every-day life are not developed by any pleasant process of veneering or through the mere influence of external suggestion. Such things have a certain value, and they help in the work to be done, but true, permanent character must have its roots within, in the power of choice, in self-determination, in conscious personal effort. The character which guides conduct to true success is a disciplined character. Discipline involves standards. The application of standards implies rules. Hence the true concept of the teacher's task, the need of hard and constant application which, in moral teaching even more than in other phases of his dealings with his pupils, is and must be an essential quality in the training he seeks to impart.

Nothing that we have thus far said involves new or original thought, it is the underlying truth which from the beginning has been the inspiration of those who recognize the essential thing, "the one thing necessary," to be the formation of Christian character in the Christian child through the training of the moral conscience and the will. To right conduct, to the paths of virtue, to conformity of their will with the will of God all are called, and they whose duty it

is to aid children to fulfill that call must form the conscience and mould the will of those who are entrusted to their teaching and training, from the very dawn of the little one's capacity for such training. We insist upon the truth anew simply to emphasize the folly of the claim set up by Mr. Fairchild that he has found at length the "something new" in education which is to solve the problem of moral teaching in the public school system to such purpose that "within twenty years morality will be one of the leading subjects taught in our American schools."

This is his own explanation of the new discovery:

"Time and time again a series of three lessons in morals, on 'sportsmanship,' 'thrift,' and 'conduct becoming in a gentleman' has been given on three successive days to the students of public high schools in the assembly halls with accumulating interest and appreciation on the part of pupils and teachers. These are stereopticon lessons, and it has been proved that there is a way to teach morals in public schools. Series of photographs from real life, taken especially for this visualizing of human affairs, are thrown on the screens by means of the projection lantern, and while the pupils are studying out the pictures, the right and wrong of what was happening when each picture was taken is made a matter of instruction. The whole lesson is vital because each photograph touches on a vital point in the morality which the boys and girls ought to be living out each day."

Without denying a certain external helpfulness to these stereopticon lessons, of which a wise teacher may avail himself in impressing moral precepts upon his pupils, we submit that the latest novelty in educational practice cannot but fall far short of the aim proposed. The very reading of the list of subject slides convinces one that the promoters of the scheme have but a crude idea of what Christian morality implies. The Christian teaching on life determines the principles and methods of the training which alone can attain that aim. And that teaching does not find its perfect outlet in such themes as sportsmanship, respect for the aged, kindness for animals, conduct becoming in ladies and gentlemen, thrift of time and opportunity, property rights, law and order, industry, honor, temperance, courtesy, kindness, and a hundred other such topics which the "new discovery" plans to visualize by means of picture slides. It tells us rather that the human soul is a spirit created by a Personal God to His own image and likeness; that this present life is but a probation for the higher and wider life to come; that, although we have our rights and duties in regard to this world and our fellowmen, our first and chief duties are ever towards our Creator; that we live truly and completely only so far as we live in Him; and that we are destined by Him for the perfection of our being and eternal happiness in heaven.

The mistake of Mr. Fairchild and his kind is the mistake too general in our day—the neglect of the supernatural as the basis of human life and morality and the arrogant building upon the mere natural. In this materializing age, more than ever, the child must be taught to find God in the school, as well as in the home and in the church. This is what Catholics mean by the "religious atmosphere" which should pervade the life of the true Christian. This is what they mean when they proclaim that genuine moral training is an impossible thing unless the influence of religion permeates the child's soul as the air we breathe permeates our bodies. Place a child, says some one, in surroundings where prayer, public and private, is not the vogue; where pious practices are neither inculcated nor followed; where wholesome reading is not enjoined; where sacred objects hold not his fancy; where there is not the safeguarding strength of good company and the helpful example of morally good associa-

tion, and you will not make that child realize that there are such things in the world as duty, and right, and obedience, and reverence for law, and the obligation to serve God and to deal justly with all, even though, through the magic lantern slide a hundred times three successive days you visualize before him in the assembly halls of your public schools your pictured lessons on "sportsmanship," "thrift," and "conduct becoming a gentleman."

M. J. O'C.

The question of uniting the two Jesuit colleges of St. Francis Xavier, 30 West 16th street, and of St. John's College, Fordham, N. Y., with a view to greater efficiency of action and to economy of forces, has long engaged the attention of the faculties and elicited the interest of the friends of those two institutions. Rapid transit facilities and the shifting of the residential centre of the city to the north have given a new stimulus to the solution of this problem.

After mature deliberation and after securing the opinions of competent judges in the matter, it has been decided to coordinate and concentrate the collegiate educational work of St. Francis Xavier's College and of Fordham University. The preparatory and high school work of both institutions will remain separate and distinct, as heretofore. Only the collegiate departments: viz., the Freshman, Sophomore, Junior and Senior classes of the two institutions will be united and located at Fordham. In the proposed affiliation with Fordham University, the College of St. Francis Xavier will retain its own charter and its own corporate (legal) existence. It will henceforth be known as Fordham University, The College of St. Francis Xavier, and the A.B. degree will be given by, and in the name of Fordham University, and the College of St. Francis Xavier. Its location will be at Fordham.

Briefly, therefore, the proposal is as follows: (1) The Xavier Grammar School will remain unchanged. (2) The Xavier High School will also remain as heretofore. (3) The Collegiate Department (Freshman, Sophomore, Junior and Senior classes) will cease to exist at 30 West 16th street, but will continue at Fordham under the name of Fordham University, The College of St. Francis Xavier. (4) This change of the Collegiate Department will go into effect with the beginning of the coming scholastic year, viz., in September, 1912. In this way continued interest can be kept up by the old students in their Alma Mater, whilst at the same time greater efficiency of teaching and of study will be secured by this proposed concentration and affiliation.

ECONOMICS

Fusel Oil—Acetone—Rubber

Fusel oil is produced in the distillation of whiskey. It is very deleterious; in fact there are some who maintain that it is the only deleterious thing about whiskey. No doubt these exaggerate; but unless whiskey be purified of fusel oil, it is rank poison.

Sometimes one finds his incandescent gas light giving off a very nasty smell. If he examines it he will find that the gas is burning inside the burner instead of at the top of it. The nasty smell is acetone vapor, which is also very bad for the health.

About thirty years ago this was the substance of what we learned in chemistry about fusel oil and acetone. But the world moves. From an astronomical point of view one can not take exception to its movement: from nearly every other point of view the movement does not appear so unexceptionable. Science has discovered that fusel oil and acetone have their uses. So useful are they that the former is now worth about seven hundred dollars a ton; and the latter, about four hundred and fifty.

Acetone is derived from wood by destructive distillation; fusel oil is still a by-product of whiskey, brandy, vodka and the like. Acetone is much more fatal in its effect than it used to be. In fact we never heard of anybody being killed by the bad smell of a Bunsen burner: to-day its chief use is in the manufacture of high explosives. Fusel oil would be as fatal as acetone could it be produced as readily. Hitherto a thousand gallons of alcohol had to be made in order to get a single gallon of fusel oil. Hence the supply of the latter is limited; for, though one may have the best will in the world, there is a point beyond which he can not go in the consumption of ardent spirits.

But now all this is to be changed. It certainly is a shocking thing to see men tearing down beautiful forests to convert them into Sunday papers to destroy the human mind, and gunpowder to blow the human body to bits. It would be still worse to give mankind continual delirium tremens in order to provide an ample supply of fusel oil. Science has come to our relief and has discovered a special way of fermenting potatoes and maize, or any other grain so as to produce both those substances abundantly. Some, interested in the question of the cost of living, may ask why what should support life is to be taken to produce agents of death; but such people are obscurantists, who have wandered out of the dark ages into the light of modern civilization; and they must be rebuked severely. Let them learn that Science can now convert nearly half the solid matter of a potato into fusel oil and acetone at the cost of about two hundred dollars a ton or even less, let them reflect on how much cordite can be produced by means of such substances and the number of men it can blow into eternity, and be silent.

A company is being formed in London to reduce this science to practice. Among the names connected with it we see that of Sir William Ramsay, who lately spoke of the necessity of using the nitrogen of life-sustaining air to make the death-dealing explosives of modern war. Science is evidently going to be a cruel stepmother to mankind. But every cloud has its silver lining. In all the evils of life we find compensations. The company's prospectus tells us that not only will these substances be used to make explosives, but also to produce rubber synthetically. Fusel oil is to be treated with hydrochloric acid, chlorine and hot lime, brought into contact with metallic sodium, when rubber will be the result, as good as the best Plantation, and probably as good as the best Para rubber. The cost of synthetic rubber will be twenty-five cents a pound: if sold at sixty cents a pound it will give the company a very handsome profit and at the same time will drive the wild rubbers out of the market.

Naturally one does not like to see his breakfast food turned into pneumatic tires. Still it will be a satisfaction to feel that his loss is the gain of the poor natives of the rubber forests who, if reports speak truly, have had to give their blood copiously in order that the white race may roll along in motor cars. They have an interest in synthetic rubber, and for their sake let us hope that the process will be successful and that so much acetone and fusel oil will be used in it that there will be none left for the great guns.

H. W.

PERSONAL

Mr. John Flanagan, the sculptor, who has designed the Langley Memorial for the Smithsonian Institution at Washington, is a native of Newark, N. J., and a pupil of the public and parochial schools of that city. He commenced work as a marble cutter for his father, coming at the same time twice a week to New York to study modeling in the night classes of Cooper Union. For three years he was an apprentice in the studio of Augustus Saint Gaudens. In 1890 he went to Paris and was soon admitted to the Atelier Falguière at the École des Beaux Arts, where he won various prizes. He con-

tinued at the Beaux Arts for four years, assisting MacMonnies in 1891 in the work on his great fountain for the World's Fair at Chicago. Besides his sculpture work in bronze and stone on various statues and decorative groups, Mr. Flanagan is represented in the medal collection of the Luxembourg Museum at Paris and the Metropolitan Museum of New York. He is now working on four panels to be executed in granite for the Chicago City Hall. In 1900 he was appointed a member of the staff of the director of fine arts of the United States at the Paris Exposition.

SCIENCE

Professor Charlier, director of the astronomical observatory of the Lund University, Sweden, has published a memoir, dealing with the number of stars in different parts of the galaxy, and the distribution of their luminosity. Coordinating the sky within forty-eight squares of equal area, he finds that a certain square in the Milky Way contains between 30,000,000 and 250,000,000 stars, while in a square including the pole of the Milky Way the limits drop off from 600,000 to 2,000,000. These wide ranges of values are indicative of the difficulties encountered by astronomers working along this crowded section of the heavens.

Dr. Jess, writing in the *Muenchener Medizinische Wochenschrift*, instances peculiar forms of sun blindness so called occasioned by watching solar eclipses. The lesion of the macula, as it appears under the ophthalmoscope, is a reddish-yellow spot with a red aureola. This lesion is virtually a burn, caused doubtless by the action of the lens in focusing the solar light upon the retina. Subjectively a central scotoma is caused, varying with the individual. During the recent eclipse in Germany one hundred cases of this eye malady were treated in Düsseldorf alone.

Monel metal is now available in the form of wire at a cost which compares favorably with high grade German silver wire. Experiments have shown it to be as strong as steel wire and less corrodible than copper. It is susceptible of a finish as is pure nickel. Its electrical properties are striking, the resistivity being 256 ohms per mil-foot and the conductivity four per cent., copper being rated as one hundred.

F. TONDORF, S.J.

ECCLESIASTICAL NEWS

The Central Bureau of the Central Verein announces the following course for the Eastern course of Social Study to be held at Fordham University, New York, from August 5 to August 9, inclusive:—

The Rev. H. J. Macckel, S.J., of Canisius College, Buffalo, will deliver the following lectures:

1. The Industrial Revolution Natural Law.
2. The Social Question and Divine Law.
3. The Social Question and the State.
4. The Social Question and the Church.
5. The Social Question and Private Organizations (Workmen's Organizations, etc.).

Rev. Dr. John A. Ryan of St. Paul, Minn., will speak on:—

1. The Industrial Revolution at the End of the Eighteenth Century, and the Rise of the Modern Wage Earning Class.
2. The Labor Movement in the United States.
3. What makes Low Wages and High Wages?
4. What Wages are Just Wages?
5. Is there a Solution of the Labor Question and the Wage Question?

Mr. David Goldstein of Boston, Mass., will deliver a lecture on Determinism. (A blackboard demonstration.)

The cost for board and lodging, including attendance at the lectures, is \$15. Those wishing to board elsewhere may do so by paying \$5 for the course.

At last year's course a Fordham Study Circle was organized for the purpose of making propaganda for the study of the Social Question and making this year's course a success.

Very Rev. Pius Mayer, Prior General of the Calced Carmelites, has resigned, and the Procurator of the Order, Father Llovera, has been appointed vicar by the Pope until the next chapter elects a new Prior General. Father Mayer is well known in the United States. He was ordained priest in Milwaukee, in June, 1871, and was stationed for a number of years at Pittsburgh, Pa. He went to Rome in December, 1902, and was first elected Prior General in 1902 and reelected in 1908.

According to a press cable from Rome, the Most Rev. Neil McNeill, Archbishop of Vancouver, has been transferred to the archbishopric of Toronto, to fill the vacancy caused by the death of Archbishop McEvay, on May 10, 1911. Archbishop McNeill was consecrated Bishop of St. George's, Newfoundland, October 20, 1895, transferred to Vancouver and raised to the archiepiscopal dignity February 18, 1910.

The Turco-Italian war has spontaneously given rise in Islam to a stronger spirit of union than has hitherto existed. In German East Africa the Mohammedans and the various Islamic sects of India appear to take a lively interest in the war. Funds have been contributed to the Turks. An Italian vessel landing at Zanzibar was met by a general refusal of the negroes and Arabs to aid in unloading its cargo. If the Turks conquer the Italians, Islam will triumph with them, and the results will be very serious for the missions of Africa, as well as for all Europeans. To be a Mohammedan means in those regions to be modern, distinguished and cultivated, Christians being often despised as though slaves of their missionaries. Every Mohammedan merchant, every believer, is a preacher. The Central Committee of Islam has hitherto been distributing hard cash quite freely among its proselytes. If the Turks win, what further steps it may take can only be conjectured.

We learn from the St. Paul, Minn., *Catholic Bulletin* that the Catholic Sioux Indians of the Dakotas held their annual Congress near the new town of White River on the Rosebud Indian Reservation, in South Dakota, from July 12 to 14, inclusive. The Right Rev. Bishop Busch, of Lead, was present, and seven Indian missionaries from the different reservations took part in the Congress. The Catholic Sioux Indians of the Dakotas were represented by twenty-five hundred men and women, chiefly from the different Catholic societies organized among them. Over forty St. Joseph's societies for men and as many St. Mary's societies for women were officially represented at the Congress.

The reports of these societies showed that during the past year they had spent over one thousand dollars in sick benefits and for the relief of their members, and more than one hundred and fifty dollars for the catechists who assist the missionaries in the work of instructing the Indians in a knowledge of their religion.

Bishop Busch praised the Indians for the good work they had accomplished and encouraged them to persevere. He advised them to make even greater efforts to support catechists because, in the absence of a sufficient number of missionaries, no better means could be employed to teach the Indians the doctrines of the Church.

Eight of the nine Indian churches of the Cheyenne River

Reservation have elected trustees, and the latter expressed a desire to form themselves into parish corporations—a request which the bishop readily promised to grant as soon as possible.

The Congress partook largely of the nature of a three days' mission. Each day two sermons were preached in the Sioux language by Indian missionaries who are familiar with the needs of the redmen. During the Congress nineteen Indians were baptized, thirteen of whom were adults, one hundred and fifty-two were confirmed, and five hundred received Holy Communion.

Mgr. Petrelli, Bishop of Lipa, who has been acting as Apostolic Delegate to the Philippines, makes the following announcement: "The Holy Father not deeming it necessary to send a new Apostolic Delegate to Manila, in succession to the dear and much-regretted Mgr. Agius, has left the delegation under the care of a special chargé d'affaires, and has had the kindness to entrust me with the office." Mgr. Petrelli will continue to be Bishop of Lipa, P. I.

The Holy Father has named as the suite of Cardinal Van Rossum on his mission as papal representative to the Eucharistic Congress in Vienna Mgr. Sinibaldi, rector of the Portuguese College; Mgr. Borokovic, rector of the Church of St. Jerome of the Slavs; Baron Schönberg and Don Aloysius of the princely house of the Lancellotti, both officers of the pontifical household. The cardinal goes to Vienna on a private train provided by the Emperor of Austria, whose personal guest he is to be in the Imperial Palace.

OBITUARY

A remarkable personal history is unfolded by the *Michigan Catholic* in the sketch of the Very Rev. Bonaventure Frey, O.M. Cap., former Provincial of the Capuchin Province of St. Joseph, who died in Detroit, on July 4. Father Bonaventure was born in Switzerland, in 1831. He completed his studies in theology at the University of Bonn and of Tuebingen, and was ordained to the secular priesthood in June, 1854. An appointment to a parish in one of the Swiss Cantons did not quench the desire he felt from his tenderest years to consecrate his life to missionary work in foreign countries. Learning that the Capuchin Order was not represented in the United States he, with the Rev. Francis Haas, a fellow secular priest, resolved to found a branch of the Order in this new missionary field. Obstacles without number confronted the zealous apostles. In 1856 they landed at New York and made the journey to Milwaukee. They were hospitably received by Bishop Henni, and after a tour of inspection selected a place for their first monastery. Father Haas returned to Europe to collect money, gather recruits and, above all, gain the approbation and blessing of Pius IX for their undertaking. Father Haas was successful in obtaining permission from the General of the Capuchins in Rome to establish the religious community in America, and the Rev. Anthony Maria Gachet, of Freiburg, in the Swiss Province, was sent over to be Superior of the Order and Master of Novices. In the mission chapel of Our Lady of Mt. Carmel, on December 2, 1857, the two Fathers received the habit of St. Francis from Father Gachet. Henceforth the Rev. Gregory Haas was known in religion by the name of Father Francis, and the Rev. John Frey as Father Bonaventure. On February 16, 1859, the novices made their first vows. On January 2, 1861, the newly appointed Minister General of the Capuchin Order appointed Father Francis as Superior and Guardian of the Order in America, and Father Bonaventure as Vicar. For more than fifty years Father Bonaventure guided the destinies of the Province as local or provincial superior and

counselor. The Province of St. Joseph of the Capuchin Order to-day numbers eleven houses, one novitiate, two scholasticates, a college, a seminary and 74 priests, 11 professed clerics, 48 professed brothers, 4 novices and 6 candidates. Father Bonaventure was laid to rest at Mt. Calvary, Wis., beside the remains of his life-long friend and confrère, Father Francis, where their love and zeal founded the first house of the Capuchins in America.

A recent loss to the Church in Australia is the death of the Rt. Rev. James Francis Corbett, Bishop of Sale, Victoria. He was a native of Limerick, Ireland, made his ecclesiastical studies in France, and for a time labored in the ministry of his native diocese. He was consecrated Bishop of Sale on August 25, 1887, by the Archbishop of Melbourne. When Bishop Corbett took charge of his diocese there were in it but three parochial districts and four priests. Later three of these priests returned to the archdiocese of Melbourne, in which they originally belonged, and the Bishop's staff was reduced to one. At present there are 9 parochial districts, 48 churches, 19 priests, 67 nuns, 11 primary and 3 High schools, in which there are 960 children and a Catholic population of more than 14,000.

Mother Mary Stanislaus O'Brien, one of the founders of the Presentation Order in Tasmania, died on May 19, at the Presentation Convent, Hobart. Mother Stanislaus was born at Bandon, County Cork, Ireland, 88 years ago. She went to Hobart in 1866 with Mother Xavier Murphy, sister of the late Archbishop Murphy. For over twenty years she was principal of the High School, which was attended by pupils from Victoria, New South Wales and Queensland.

LETTERS TO THE EDITOR

Germany's Patron Saint

To the Editor of AMERICA:

Apropos of the current agitation for the adoption of a Saint Boniface Day as a patronal feast for Catholic Germany, may I call attention to the tradition that Saint Matthias the Apostle was the first patron saint of Germany. Saint Helena, mother of Constantine the Great, brought the relics of Saint Matthias to Germany and Pope Sylvester declared Saint Matthias the first patron saint of all Germany.

H. F. HANSEN.

Kewanee, Ill., July 5.

Father Brabant's Indian Dictionary

To the Editor of AMERICA:

In reading over "A Missionary Hero" in the issue of AMERICA for July 20, I see your hero is dear Father Brabant. The writer, H. W., does not mention a strange incident in the life of the missionary, which, if I recollect aright, I heard from himself. An individual interested in Indian philology visited him in Vancouver and Father Brabant showed him a grammar and dictionary of the language of the Vancouver Indians, written by Bishop Seghers and himself. The visitor requested the loan of the manuscript. Father Brabant consenting, he carried it off, and that was the last of it. Father Brabant bewailed the loss of his precious work till one day, during a visit to New York, he wandered into the Astor Library, and there to his joy he saw his lost treasure. He made application to the Director, proved his proprietary right and recovered his precious volume. It had been sold to the Library. This may be an interesting fact for your Missionary Heroes' Lives.

WM. KIERAN.

Philadelphia, July 18.